

The SECOND PART of the

NEW

Week's Preparation

For a worthy Receiving of the

LORD'S SUPPER,

As appointed and practised by the

CHURCH of ENGLAND.

Consisting of

MEDITATIONS, PRAYERS, and HYMNS, suitable
for the *Sunday-Evening*, on *Sacrament Day*,
and for the *Morning and Evening* of every Day
in that Week.

WITH

A FORM of Daily SELF-EXAMINATION:
AND

In the Course of these MEDITATIONS, those *Doubts* and
Scruples, which are apt to *disturb* and *render* the Minds
of devout Communicants *uneasy*, are clearly stated,
and finally removed.

To which is added,

That excellent *Summary* of our *Christian Duty*,
our LORD'S SERMON on the *Mount*, paraphra-
sed by Dr. *Samuel Clarke*.

D U B L I N:

Printed by JOHN EXSHAW, MDCCLXVI.



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A T A B L E of the C O N T E N T S.

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T H E

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T H E

A U T H O R

T O T H E

R E A D E R.

Reasons for publishing this Book, and to shew
the dangerous Tendency of the Use of the
OLD Week's Preparation.

HAVING for many Years experienced, in the
Course of my Office, that, in no one Instance
of *Christian Duty*, there was more Need of Assis-
tance, than in this of the *Lord's Supper*; and that
many devout Communicants have laboured under
the *same Doubts and Scruples* concerning a *worthy*
Preparation, and Partaking of this Duty; I am of
Opinion, that *many others* would be very glad to
find *such* Doubts cleared up, and the Cause of *such*
Scruples removed, which too commonly disturb
and perplex them by such Fears and Terrors, as in-
deed make their Desire of being *truly Religious*,
the *Burthen and Misery*, instead of the *Delight*, of
their Lives; therefore I do not think my Time can
be better employed, than when I am endeavouring
to render the *Preparation* to that holy Ordinance,
Orthodox, Rational, and Satisfactory to every one.
And,

THE AUTHOR to the READER. ix

And I have endeavoured to avoid that too general Fault of raising and inflaming the Devotion of Communicants, without any regard to their Information, and settling their Understandings.

The most considerable *Doubts* and *Scruples*, which render the Minds of Communicants uneasy, are considered in the following *Meditations*, which I have framed as full and satisfactory, as, I believe, can reasonably be expected, in so *small* a Volume.

N. B. To this Edition is added *our Lord's Sermon* on the Mount, with *Dr. Clarke's Paraphrase*; for the Use of all Persons who wish to see that most excellent Summary of our Christian Duty clearly explained.

Of the Meditations, Hymns and Prayers.

The *Meditation* for each Day is placed *first*; because I esteem *Meditation* to be a noble Exercise of a *Rational* and *Devout* Soul. To revolve and consider over and over, and to reflect upon those divine Subjects, to which each *Meditation* relates, will greatly contribute to the *Improvement* of our Lives, and to the rendering them more conformable to the Will of Almighty GOD.

In the Use of the *Meditations*, we should not read them over in a *hasty* and *curfory* Manner; but proceed very *deliberately*, and try whether we cannot find out something of *greater* Importance in each Sentence, than may be apprehended at the *first* reading: And after we have thus gone through the *Meditation*, which we should always do at one reading, begging GOD to affect our Minds with a constant Sense of our Duty in all
the

x The AUTHOR to the READER.

the Particulars of it ; chiefly that he would enable us to perform those Resolutions we have made of advancing in Piety and Virtue ; that he would not leave us to ourselves ; but so assist us with his Grace, that what we perceive and know to be our Duty, we may faithfully fulfil all the Days of our Life ; I say, when the *Meditation* is thus ended, I have immediately subjoined the *Hymns*, to be sung or said according to the Disposition of every devout Reader. And the Reason of this Method, I doubt not, will readily appear to every one, who considers that the Design of *Hymns* is to raise the Soul to a nearer Conference with God in Prayer, when perchance fatigued in some other Part of a *Christian's* Duty.

To the *Hymns* you have a Prayer added, which will furnish you with suitable *Petitions*, *Supplications*, and *Thanksgivings*, to be offered up to our heavenly Father through *Jesus Christ*, his dearly beloved Son, our Lord. Not that I presume to dictate any Thing that may stifle the Fervency of any one's *private* Devotion, who may rather chuse to conclude his Devotions with an *Hymn* : And it is with a View to satisfy such different Tempers, that in some Cases I have added more Hymns than one to some of the Subjects. But as GOD has given us no *direct Command* in this Particular, let it be far from me to act with that *Presumption*, as to endeavour to inforce my own Inventions instead thereof.

Of

The AUTHOR to the READER. xi

Of the Time to be spent in Preparation.

As to the *Time* requisite to be spent, in our *Preparation* for a *worthy* receiving the *Lord's Supper*; I could wish it had been *more particularly* directed and commanded by *the Church*: Yet, I doubt not, but that her having *not done it*, has proceeded from her knowing that the best Rules might hurt some or other, *if too closely followed*. But I am clear in my Opinion, it is always her *Intention*, that her Members should be as *well* and *thoroughly* prepared as they can, *before* they approach the *Lord's Table*: And, *for my Part*, I think myself bound to thank the great and good GOD, that I am not of the Number of those *Self-sufficient* Christians, who can lay so great Strefs upon *Habitual* Preparation, as to save themselves the Trouble of any Preparation at all *

Of our Duty after Receiving.

But what will all the *Preparation* in the World avail us, if, as soon as we have turned our Backs on the *Lord's Table*, we forget that ever we were there, and remember no more our solemn Engagement, or those holy Resolutions, which had been raised in our Minds by that Course of Devotions in the Week, *Preparatory* to our receiving the *Holy Communion*? Instead of placing us in the

* See the *Preface* to the first Part of the *New Week's Preparation*, concerning the *Usefulness* of *actual Preparation* before the Receiving of the LORD'S SUPPER.

Favour

xii The AUTHOR to the READER.

Favour of the Almighty, this will draw upon us the Abundance and Severity of his Wrath, for such our Mockery of his divine Institution and Commands.

Some Account of the Method of this Work.

Therefore I have, in this *Second Part* of the *New Week's Preparation*, inserted such *Meditations, Hymns, and Prayers*, to be used by the *worthy Communicant*, during the Week following his Participation of *Christ's Body and Blood*, as I apprehend will furnish him with a right Sense of his Duty: which I take to be the best Means he can make use of, to secure himself against the sudden Surprise and impetuous Attacks of all his Enemies, ghostly or bodily And,

It is great Satisfaction to me, that I can assure the Reader, I have taken the Church Catechism and the Communion Service for my Guide; so that he may be satisfied, this *NEW Week's Preparation* is strictly Orthodox, and perfectly agreeable to the Doctrine of the Church of *England*, and to the Word of GOD.

Moreover, I have been advised to prefix the Explanation of that Part of the *Church Catechism*, which relates to the Sacrament of the *Lord's Supper*, by some who believe it to be the shortest, plainest, and most comprehensive of any extant; and for the Satisfaction of those, who are desirous to search the Scriptures, and to see and examine the Authorities upon which this Explanation is founded, I have cited the Texts at the Bottom of each Page.

A Familiar

A Familiar and Comprehensive

E X P L A N A T I O N

Of that PART of the

Church - Catechism,

W H I C H

Relates to the Sacraments, especially that
of the *Lord's Supper*, as warranted and
supported by *Scripture*.

THE Church tells us, that *Christ bath*
Ordained only TWO Sacra-
ments, as generally necessary to Sal-
vation; That is to say, Baptism and
the Supper of the Lord. ^{The two Sa-} ^{craments.} ⁴ Now *Baptism* was
instituted by Christ, to be the Rite of Admission
into his *Church*,⁵ and is answerable to Circum-
cision among the *Jews*.⁶ The *Lord's Supper*
was ordained for the Exercise and Confirma-
tion of our Faith in Christ,⁷ and appointed by
him instead of the *Jewish* Passover;⁸ and these

⁴ 1 Cor. xii. 13. 1 Cor. x. 2, 3, 4. Joh. xix. 34.
⁵ 1 Joh. v. 6, 8. ⁶ Acts ii. 41. Acts viii. 12. Acts x. 48.
Mat. xxviii. 19. Heb. vi. 1, 2. ⁷ 1 Cor. xi. 23, 24, 25,
xvii. 9, 12, 23, 27. Phil. iii. 3. ⁸ 1 Cor. v. 7, 8. Exod. xii. 3, 21,
22, 23, 27. John. i. 29. 1 Pet. i. 18, 19.

are thus *necessary* to *Salvation*, viz. *Baptism* is *necessary* thereto, as being the appointed Instrument of our Regeneration or new Birth;⁶ and the *Lord's Supper*, as being that Spiritual Food, by which we are nourished up to everlasting Life⁷ the former to be only *once*,⁸ the latter *often*⁹ received.

These Ordinances ministring to such great Ends, we say are only *Generally* and not *Absolutely* necessary to Salvation; because we dare not take upon us to exclude all Hope of GOD's Mercy in such extraordinary Cases, as the Want of Opportunity or Capacity of receiving them reduces Mankind often unto.¹⁰ But as the *Jews* were obliged under the severest Penalty to be circumcised,¹ and keep the Passover;⁴ so our Guilt and Danger will be *proportionably* great, in not observing when it is in our Power, these *two* more easy Institutions,⁵ which are not only of a higher Authority,⁶ but also the distinguishing Badges⁷ of a more excellent Profession.⁸

⁶ John iii. 5. John i. 12, 13. Tit. iii. 5. 1 Pet. ii. 2. 7 John vi. 3. Eph. v. 29. Col. ii. 19. Jude 21. 1 Cor. xi. 33, 34.
⁸ Eph. iv. 5. John iii. 4. Rom. vi. 10. 9 Acts ii. 42. 1 Cor. xi. 25, 26. Luke xiv. 15. John vi. 34. ¹⁰ Matt. xii. 7. Jos. v. 5, 6, 7. Luke xxiii. 43. 1 Cor. v. 12, 13.

¹ Gen. xvii. 14. Exod. iv. 24, 25, 26. 4 Numb. ix. 13, &c. Exod. xii. Matt. xxvi. 18. ⁵ 1 John v. 3. 2 Kings v. 13. John iv. 40. ⁶ Heb. xii. 25. Heb. ii. 2, 3. Heb. x. 28, 29. 1 John ii. 4. John xiii. 8. Pf. ii. 12. 7 1 Cor. xi. 26. 2 Tim. ii. 19. ⁸ John i. 17. 2 Cor. iii. 7, 8, 9.

By

of the Sacraments.

II

By the Word SACRAMENT the Church tells us, *is meant an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof.* Now for the clearer Understanding this Account, which the Church gives us of a Sacrament, it is necessary that the several Parts of which it consists, should be distinguished: And therefore you are to observe, we are therein taught, that to constitute a Sacrament, there must be, *First*, something discernable and apparent to our Senses; which, *Secondly*, must represent some Spiritual Grace and Favour vouchsafed us by God; *Thirdly*, that outward Sign must be of Christ's own Institution; and, *Fourthly*, appointed by him as a Means of conveying to us this inward Grace, and as a Seal and Token of Assurance, that he will bestow the one upon those who do *worthily* receive the other; and as these Properties are only to be found in *Baptism* and the *Supper of our Lord*, no other Religious Rite can be truly called, or ought to be esteemed, a Sacrament.

The Meaning
of a Sacrament:

Now the Parts, of which a Sacrament consists, are two, *viz. the outward visible Sign, and the inward spiritual Grace.* Thus, outward sensible Things can be a Means of conveying, and

The Parts of a
Sacrament.

Pledges of assuring us of Divine Grace and Favour. For, altho' these *Sacramental Signs* were ordained by GOD in gracious Condescension to our Infirmities, ¹ thereby to inform our Understandings, ⁴ to refresh our Memories, ⁵ and to excite our Affections; ⁶ yet their farther Efficacy is not owing to any Power in themselves, but to the Blessing of Christ upon his own Institutions and Appointments; ⁷ and we are not to doubt, but that, in the right Use of the *outward Means*, he will, by the Power of his Spirit, tho' in a Manner unknown to us, ⁸ Convey, ⁹ and Confirm, ¹ in *Baptism*; and Convey, ⁴ and Confirm, ⁵ in the *Lord's Supper*, to the worthy Receivers thereof, the Divine Grace signified thereby, according to his own most true Promise. ⁶

The Church teaches us, *that the outward Of Baptism. visible Sign [or Form] in Baptism is Water, wherein the Person is Baptized in the Name of the Father, and of the Son, and of the Holy Ghost.* Now *Water* is peculiarly fitted to the Purpose, for which it is here appointed; for as cleansing is one well known

¹ 1 Cor. xiii. 12. 1 Cor. iii. 1, 2. Rom. vi. 19. 4 Rom. vi. 4. Gal. iii. p. 5 Exod. xii. 27. Heb. x. 3. Luke xxii. 19. ⁶ Zec. xii. 10. John i. 29. Rev. i. 7. 7 1 Cor. iii. 7. 2 Cor. i. 21. ⁸ John iii. 8. 9 Tit. iii. 5. Mark xvi. 61. Gen. xvii. 11. ¹ Acts xxii. 16. Acts ii. 38. Rom. iv. 11. Eph. i. 13, 14. 4 John vi. 57. 1 Cor. x. 16. 5 Matt. xxvi. 28. ⁶ Heb. x. 23. 1 Theff. v. 24.

Property of *Water*, it is evidently a fit *Sign* to denote our being washed from Sin, ⁷ by virtue of the Blood of Christ; ⁸ and since all Men were to be invited into his Church, and some *Form* of Admission to be *Ordained*, it argued great Wisdom and Goodness in our Lord, to take away the *painful* Rite of *Circumcision*, and, instead thereof, to appoint the most common, and the most easy *Sign* that could be invented, to be the Door of Entrance into that Church. ⁹

Now the *Lord's Supper* is so called, because the *Jewish* Custom of eating Bread and drinking Wine, at the Conclusion of the *Paschal*

The Lord's Supper
why so called.

Supper, was by our Lord converted into the Sacrament of his most precious Body and Blood. ¹ But this does not transfer any Obligation upon us to receive this Sacrament *after Supper* or *in the Evening*, any more than to receive it in an *upper Chamber*, a *Table Posture*, or with any *other Circumstances* of the like Nature, wherewith our Lord did eat the Passover with his Disciples, before he suffered. For in Matters of *this Kind*, we are to be directed by the lawful Dispensers of this Holy Mystery; ⁴ who, with a due Regard to its superior Dignity

⁷ Eph. v. 25, 26. Acts xxii. 16. Tit. iii. 5. Heb. x. 22.
¹ Cor. x. 1, 2. ⁸ 1 John i. 7. Heb. ix. 14. ⁵ Matt. xi. 30.
¹ John v. 3. Acts xv. 10. Heb. ix. 10. ¹ Luke xxii. 19,
20. ¹ Cor. xi. 20. ¹ Cor. x. 21. Acts xx. 7. ⁴ 1 Cor. iv.
¹ Heb. v. 1, 4. 1 Pet. ii. 5. Jer. xxxiii. 18.

and the Imitation of *Scripture*,⁵ have appointed the *Lord's House*,⁶ and the *Lord's Day*,⁷ and the *Fore-Part* of that Day,⁸ for the stated Celebration thereof. And you are to take Notice, that it is ordered to be received *three times a Year at least*,⁹ whereof *Easter* to be one,¹ in the humble Posture of Kneeling;⁴ and with all those inward Acts of suitable Devotion,⁵ which our most excellent Office of Administration⁶ cannot but raise in every attentive Communicant.⁷

The Church assures us, that *the Sacrament of the Lord's Supper was ordained* Why instituted. *for the continual Remembrance of the Sacrifice and Death of Christ, and of the Benefits which we receive thereby*; and this Memorial of Christ's Death is to be a standing Service in his Church, so long as it continues Militant here on Earth; for Christ did institute, and in his holy Gospel command us, to continue a *perpetual* Memory of that his precious Death, until his Coming again.⁸ Now the

5 1 Tim. iii. 16. Dan. x. 21. 6 1 Cor. xi. 22. Deut. xii. 5. 6. Deut. xvi. 22. Ps. xxvii. 6. 7 Acts xx. 7. Rev. i. 10. 8 1 Cor. xi. 20, 21. Acts ii. 15. 9 Exod. xxiii. 14, 17. Deut. xvi. 16. Heb. x. 1. Heb. xiii. 15. Acts ii. 42. 1 1 Cor. v. 7, 8. Exod. xxii. 17. Deut. xvi. 1. Numb. xi. 13. 4 Phil. ii. 9, 10, 11. Rom. xiv. 11. Eph. iii. 14, 19. Mark i. 40. 5 Ps. li. 17. Isa. lvii. 15. Isa. xxv. 1. Ps. lxiii. 5. Ps. xcix. 5. Matt. xxvi. 30. Col. iii. 16. 6 1 Cor. xiv. 26, 40. 7 Eccl. v. 1. Matt. xv. 8. 8 1 Cor. xi. 26. Acts i. 11. Matt. x. 32, 33. Heb. ix. 28.

Death of Christ is called a *Sacrifice*, because that our heavenly Father, of his tender Mercy, gave his only Son Jesus Christ to suffer Death upon the Cross for *our Redemption*; who made there (by this one Oblation of himself once offered) a full, perfect and sufficient *Sacrifice*, Oblation and Satisfaction for the Sins of the whole World; ¹ and thereby we receive the Benefits of obtaining Remission of our Sins, and being made Partakers of the Kingdom of Heaven: ⁴ And by this we are to understand, that as the Son of GOD did vouchsafe to yield up his Soul by *Death* upon the Cross for our Salvation; so it is the Duty of all Christians to receive the Communion, in *Remembrance of the Sacrifice of his Death*, as he himself hath commanded; and to do it so frequently, that they may always have a fresh and lively Remembrance thereof in their Minds. ⁵

Now the Church teaches us, that *the outward Part or Sign of the Lord's Supper is Bread and Wine, which* ^{Its outward Sign.} *the Lord hath commanded to be received*; and from hence we are to observe, that notwithstanding it is our Duty to rest satisfied in our Lord's Will and Pleasure, without seeking

¹ Heb. ix. 26. Heb. vii. 27. John i. 29. 2 Cor. v. 21.
² Pet. iii. 18. ⁴ Heb. ix. 28, 12. Heb. x. 10, 12, 14, 18.
 Rom. v. 10. 2 Cor. v. 21. Col. i. 21, 22. ⁵ 1 Cor. xi. 25.
 26.

after a Reason for his Appointments; ⁶ we cannot but observe, that as our Spiritual Purification is appositely represented by *Water* in the *other* Sacrament, so is our Spiritual Sustenance by *Bread* and *Wine* in *this*; ⁷ and that, both Bread and Wine being Parts of one compleat Nourishment, and separately ineffectual, ⁸ this Sacrament is commanded to be administered in both Kinds. ⁹

The Church likewise tells us, that *the inward Part or Thing signified, is the Body and Blood of Christ*; by which we are to understand, that GOD did not only give his Son Jesus Christ to die for us, but also to be our Spiritual Food and Sustenance in this Holy Sacrament; and that, if we receive it with a truly penitent Heart, and lively Faith, we do *Spiritually* eat the *Flesh* of Christ and drink his *Blood*: ¹⁰ And you are to infer from what the Church thus teaches in the Communion Service, which she also teaches in the Thirty nine Articles; namely, that the Body of Christ is given, taken and eaten in the Holy Supper, after a heavenly and *Spiritual* Manner; and that the *Means*, whereby the Body of Christ is received and eaten in the Supper is *Faith*. ¹¹

⁶ 1 Cor. xi. 23, 24, 25. ⁷ Ps. civ. 15. Jud. ix. 13. 1 Tim. v. 23. ⁸ 1 Cor. ix. 24, 25. 1 Cor. x. 16. ⁹ Matt. xiv. 22, 23. 1 Cor. x. 16, 17, 18. John vi. 55. ¹⁰ Matt. xxvi. 26, 27, 28. ¹¹ John vi. 35, 40, 47, 63. John i. 12. Gen. iii. 1. Eph. iii. 17.

The Church tells us, that *the Benefits where-
of we are Partakers thereby, is the
Strengthening and Refreshing of our
Souls by the Body and Blood of Christ,*

The Benefits
thereof.

*as our Bodies are by the Bread and Wine; for as
Bread and Wine considered only as Natural Food,
strengthen and refresh our Bodies; so this
Bread and Wine considered and taken, as Me-
morials of the Body and Blood of Christ, our
Master, lead us, by their peculiar Tendency, to
all such Thoughts and Practices, as are indeed
the Improvement and Health of our Souls: And
in this Ordinance our Souls are strengthened
by the most solemn Exercise of our Faith, and
other religious Acts; ¹ and by that supernatu-
ral Grace, which we receive from this Spiritual
Food, to enable us for the better Performance
of our Christian Duty for the future, ⁴ our Souls
are also refreshed by the comfortable Assurance,
thereby given us, of GOD's Favour and graci-
ous Goodness towards us; ⁵ and that we are
very Members incorporate in the mystical Bo-
dy of his Son, which is the blessed Company of
all faithful People; ⁶ and are also Heirs thro'
Hope of his everlasting Kingdom, by the Me-
rits of the most precious Death and Passion of
his dear Son. ⁷ Now, from the foregoing Ac-*

¹ 1 Tim. iv. 7. Heb. v. 14. ⁴ John. vi. 56. ² Cor. xii.
9. Phil. iv. 13. Ps. cxxxviii. 3. Matt. xxv. 29. ⁵ Rom.
viii. 32. ¹ John. iv. 9. John xiii. 1. ⁶ Eph. v. 30. ¹ John
i. 3. ¹ Cor. xii. 13. ⁷ 1 John v. 11. ¹ John ii. 25. John
vi. 51, 54, 57, 58. Tit. i. 2. Tit. iii. 7. Heb. vi. 17, 20.
Heb. xii. 22, 23, 24.

How to be
received.

count of this Sacrament you are to understand, that when you come to the Lord's Table you are to eat the Bread *in Remembrance* that Christ's Body was broken for you, and to drink the Wine in *Remembrance* that Christ's Blood was shed for you; esteeming and receiving these Elements, not as common Bread and Wine, but as consecrated to represent the Body and Blood of Christ, to all Spiritual Intents and Purposes; and firmly believing that you shall verily and indeed partake of all those Graces and Blessings, which Christ merited for Mankind by his Death, and which this Sacrament was designed to convey to every one, that comes holy and clean to such a Heavenly Feast, in the Marriage-Garment required by GOD in holy Scripture.

We are taught by the Church, *that it is required of them who come to the Lord's Supper, to examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life; have a lively Faith in GOD's Mercy, thro' Christ, with a thankful Remembrance of his Death; and to be in Charity with all Men.* And all Persons are more especially to *examine* into the State of their Souls, before they come to the Lord's Supper; because without Repentance we are not capable of

of that Pardon, which is here offered us;¹ nor can any but Believers discern the Lord's Body in this Sacrament,⁴ or reap any Spiritual Advantage from receiving it.⁵ It is a Sacrifice of Praise for our Redemption by the Death of Christ, and therefore we are to receive it, as by Faith, so with Thanksgiving;⁶ and forasmuch as it is a Feast of Love, and signifies the Conjunction of Christians in one Spiritual Body,⁷ it is necessary that those, who receive it, should be in Charity with all Men.⁸ Nevertheless, tho', upon Examination, a Man should not find himself thus qualified that will not excuse him from receiving; because as the Graces now called forth to be vigorously exerted, ought to be the standing Temper and Habit of our Minds; and as one chief Design of this Sacrament is to confirm and fortify us in them; he who absents himself, upon Pretence of wanting them, does only wickedly plead one great Fault in Defence of another, and is therefore the more inexcusable.⁹

Some People have acquired such a Way of thinking, as to believe the Peril of unworthy Receiving to be so great, that a Man had bet-

The Necessity
of frequent
Communion.

¹ Matt. xviii. 3. ¹ Cor. x. 21. ¹ Cor. v. 8. Rom. ii. 4.
⁴ ¹ Cor. xi. 29, 30, 31. ² Cor. xiii. 5. Heb. x. 22, 29.
² Chron. xxx. 18, 19, 20. ⁵ Mark vi. 16. John viii. 24.
⁶ Heb. xiii. 15. Eph. 5. 20. ¹ Pet. ii. 5. ⁷ ¹ Cor. x. 17.
¹ Cor. xii. 12, 13. Rom. xii. 5. ⁸ Eph. v. 2. ¹ John
iv. 11. John xiii. 34. John xv. 12. Heb. xiii. 16. ⁹ Jsa.
xxx. 1, 2. Chro. xxviii. 13. Rom. vi. 1. tee

ter stay away, than run the Hazard thereof. The Danger is great indeed to those, who will presume to eat this Bread, and drink this Cup of the Lord, *rashly* and *unadvisedly*: ¹ But it is no less dangerous to them, who stand out in Disobedience ⁴ to the last and dying Command of their dearest Saviour, ⁵ and reject his Invitation to so many *Great* and *Spiritual* Advantages, ⁶ upon Pretence of that Danger, which it is in their own Power to avoid; ⁷ the Result whereof is, that there can be no *compounding* in this Case; and that our Safety consists in resolving to do the Duty required, and take the best Care so to prepare ourselves, that the Performance may be accepted by GOD. ⁸ I will not say that no Accident whatsoever should interfere with our Observance of this Duty; but when any unavoidable Impediment interposes, the Omission occasioned thereby is to be remedied as soon as possible. ⁹

Let us now look into the Nature of those Duties, which are required of all who come to the Lord's Supper, to make them worthy Parta-

¹ 1 Cor. xi. 27, 30. Cor. x. 21, 22. Matt. xxii. 11, 12, 13. 2 Chron. xxxi. 18, 19, 20. Ps. l. 16. Prov. xxi. 27. Eccl. v. 1. ⁴ Matt. xxii. 2, 8. ⁵ Cor. xi. 23. 24. ⁶ Matt. xi. 28. Isa. lv. 1. John vii. 37. John v. 40. John vi. 35, 68. Prov. ix. 6. ⁷ 1 Cor. xi. 31. Ps. xxxii. 5. 2 Chron. xxx. 8. ⁸ 1 Cor. xi. 28. Isa. lv. 6, 7. Prov. xxviii. 13. ⁹ Numb. ix. 10, 11, 6, 7, 8. 2 Chron. xxx. 1, 4.

kers

kers of that holy Table : In the *first* Place let us consider, that to *repent us truly of our former Sins*, is to examine our Lives and Conversations by the Rule of GOD's Commandments;⁹ and *whereinsoever* we shall perceive ourselves to have offended, either by Will, Word, or Deed, there to bewail our Sinfulness,¹ and confess it to Almighty GOD,⁴ with full Purpose of Amendment of Life:⁵ and if we shall perceive our Offences to be such, as are not only against GOD, but also against our Neighbour, we must then endeavour to reconcile ourselves unto them, and be ready to make Restitution and Satisfaction, according to the utmost of our Power, for all the Injuries and Wrongs we have done; which is no other than what we are obliged to by *common Justice*: But *Charity* goes farther, and requires us to be as ready to forgive those who have offended us,⁶ as we would have Forgiveness of our Offences from GOD.⁷ And when, upon Examination, we find that we truly and earnestly repent of our Sins, and are in Love and Charity with our Neighbours, and intend to lead a new Life, fol-

9 Lam. iii. 40. Pf. cxix. 59. Pf. lxxvii. 6, 2. Cor. xiii. 5. Gal. vi. 4. 12 Cor. vii. 9, 10, 11. Pf. ii. 17. Joel ii. 12, 13. 4 Luke xv. 21. Pf. li. 3. Joel i. 9. 5 Pf. cxix. 106. 1 Pet. iv. 1, 2. Acts xxvi. 20. Matt. iii. 8. Phil. i. 11. 5 Matt. v. 23, 24. Rom. xii. 18. 1 Tim. ii. 8. Luke xix. 8, 9, 10. 1 Sam. xii. 3. Ezek. xxxiii. 14, 15. 6 Eph. iv. 32. Col. iii. 12, 13. 7 Luke vi. 37. Matt. vi. 12, 14, 15.

22 *A Scriptural Explanation, &c.*

lowing the Commandments of GOD, and walking from thenceforth in his holy Ways, we must then draw near without Fear, ⁸ and take *that* Holy Sacrament to our Comfort; ⁹ firmly believing the Almighty GOD, for the Sake of our blessed Redeemer, and in regard to the Merits of his Death, will mercifully pardon and graciously receive us as worthy Communicants.

¹ Besides this, it is farther required of us to behave with all possible Reverence and Devotion, when we present ourselves amongst our Brethren, who come to partake of that most heavenly Food; ⁴ and above all Things, we are to give most humble and hearty Thanks to GOD the Father, the Son, and the Holy Ghost, *as* for all the Blessings vouchsafed unto us, ⁶ so especially for the Redemption of the World, by the Death and Passion of our Saviour Christ, both GOD and Man; ⁷ to whom we should at all Times, but more especially at these Opportunities (of commemorating this inestimable Love of the Son of GOD, dying for us wretched Sinners) be most thankful, and filled with continual

⁸ Matt. xiv. 27. Matt. viii. 26. Luke xiii. 32. 2 Tim. i. 7. John iv. 18. ⁹ Matt. x. 49. Luke viii. 48. Matt. v. 4. Matt. xiii. 20. Luke iv. 17, 21. Isa xl. i. 2. ¹ Heb. x. 19, 23. Heb. vii. 25. 1 Pet. i. 4. Luke xv. 20. 4 Ps. lxxxix. 7. Ps. xciii. 5. Heb. xii. 28. Matt. xxi. 37. Act. xx. 19. ⁵ Ps. xxvi. 6, 7. Ps. xxxiv. 3. Ps. lvii. 7. Ps. cviii. 1. Ps. cxi. 1. Ps. cxvi. 12, 13, 17. Ps. ciii. 1. 5. Ps. cxlvii. 1. Eph. v. 20. 1 Thes. v. 18. 7 Rev. v. 12, 13. Luke ii. 14. 1 Cor. xv. 57. 2 Cor. i. 3. Col. iii. 17.

Praises to Father, Son, and Holy Ghost, who created, redeemed, and sanctifieth us, and all the World, thro' Jesus Christ our Lord.

The SECOND PART
OF THE
New Week's Preparation, &c.

A Preparatory Prayer.

Blessed Lord! who hast commanded and invited us to pray unto thee, so let thy Spirit help my Infirmities; and do thou so dispose my Mind, and prepare my Heart, that my Prayers and Praises may be acceptable in thy Sight, thro' the Mediation, and for the Sake, of Jesus Christ, thy Son, our Lord. *Amen.*

N. B. *This Prayer may properly be used every Morning and Evening to begin your Devotions.*

The Meditation for *Sunday Evening* after receiving the Lord's Supper.

Upon the fallen State of Man, and the great and gracious Work of Man's Redemption thro' Jesus Christ.

For all have sinned and come short of the Glory of God; being justified freely by his Grace thro' the Redemption that is in *Christ Jesus. Rom. iii. 23, 24.*

I. Having

24 *The Week's Preparation Sund. Even.*

HAVING now, O my Soul! received the *Holy Sacrament* of the Lord's Supper, it is necessary that we should carefully consider, and seriously renew our Reflections upon, the *Nature* and *End* of this *Sacred Institution*; what is meant by his *Holy Action*; to what Purpose it was ordained; and what *Benefits* and *Advantages* are to be expected from it. For, we know, if any one goes to the *Holy Communion* without considering the Reasons of that Ordinance, and the very great Concern he has in it; or, without understanding the Necessity and Advantage of a Redeemer, he will certainly go with Indifference, and of course return without that Benefit, which he might otherwise hope for and expect. Therefore,

II. That this, O my Soul! may not be our Case, let us as well consider, what Account the holy Scriptures have given us of the Condition we are in, not only with respect to this Life, but to that which is to come. We are there assured that we are Sinners by *Nature*; that as such, GOD cannot take Pleasure in us; and that, should we happen to die before we are restored to his Favour, we shall be separated from him, and be *unalterably* miserable to all Eternity. This Consideration necessarily leads us to enquire, how the Nature of Man came to be thus disordered, and prone to Evil: For, we must not imagine that the infinitely good

good GOD ever created Man in such a State of Corruption as we now perceive him to be in ; but that he must have fallen into this deplorable Condition since he came out of the Hands of his Creator, the just and great God ; of which we have the following Account.

III. Our first Parents * *Adam* and *Eve*, from whom sprang all Mankind, were created in the Image of GOD, that is, Holy and Innocent, having a perfect Knowledge of their Duty, a Command over their Will and Affections, and a Power inherent, through GOD's Appointment, to do what they saw fitting to be done in *this* their happy Condition : They were placed in Paradise, as in a State of Trial, with a Promise of Happiness and Immortal Life, if they would continue to love, fear, honour, and obey their Creator : And they had also an exprefs Warning of the dreadful Consequences of any future Disobedience, and departing from their Duty.

IV. Yet for all this Warning, thro' the Temptation of the Devil, (as *St. Paul* describeth the fallen State of Man, and we have found by *fatal Experience*) *there was a Law in their Members warring against the Law of their Mind ; that the Good, which they would, they did not, but the Evil, that they would not, that they did.* † i. e. They transgressed the Com-

* Gen. iii.

† Rom. vii. 19, 23.

26. *The Week's Preparation Sund. Even.*

mands of God; and by so doing, they did not only forfeit their Right to the Promise of Eternal Life and Happiness, but also contracted such a Blindness of the Understanding, such a Disorder in their Will and Affections, that all their Posterity feel it to their Sorrow, being made thereby subject to Sin, the Punishment whereof is Death, and Misery Eternal.

V. Nevertheless, the Greatness of this Punishment, inflicted upon our first Parents, and their Posterity, enables us to judge of the Nature and Aggravation of their Sins; for GOD, being infinitely just and holy, could not inflict any Punishment greater than their Sin deserved: nay, after all this, GOD, of his great Goodness, provided such a Remedy, as that neither they nor any of *their* Posterity, should, on Account of their Fall, be eternally miserable, except it was their own Fault and wholly owing to themselves.

VI. GOD, therefore, *in considering of a Redeemer*, (one of the Seed of the Woman, who should make full Satisfaction to the divine Justice for their Transgression, and who should bruise the Head, or break the Power, of the Serpent (the Devil,) who tempted them to Sin) entered into a *New Covenant* with them, by Way of Remedy for what was past, and could not be undone; which Covenant was this, that upon Condition of their *heartly Repentance* and *sincere Obedience*

Sund. Even. for the Sacrament. 27

Obedience hereafter, they should be restored to the Favour of GOD, and after Death, to that Life and Happiness, which, in their State of Innocence was promised to them without ever tasting of Death; which Privilege they had forfeited by their Disobedience. And

VII. Now, O my Soul, that we may be fully convinced of the Necessity and Blessing of a Redeemer, we ought to know and consider, that our Saviour and Redeemer did not come *till* after Mankind had been tried in all Conditions; in a State of Innocence under his own Reason, and under the Law given by *Moses*; all which Methods of Providence, through the perverse Will of Man, had been rendered ineffectual for the Amendment of the World. And because GOD decreed, that *without shedding of Blood there could be no Remission of Sins*; * and it being impossible that the Blood or Life of any Creature, or any mortal Man, could atone for, or take away, the Guilt and Punishment due to Sin; our gracious GOD, both to give to Mankind the greatest Token of his Love, and at the same time to shew how great his Hatred to Sin is, by the Greatness of the Punishment it required, sent his only Son to be a Propitiation for our Sins, that is, to make Satisfaction to his Justice, and to take off the just Displeasure, which he had declared against Sinners. Upon this,

* Heb. ix. 22.

28 *The Week's Preparation Sund. Even.*

VIII. Jesus Christ his Son (blessed for ever be his Goodness!) knowing how dreadfully sad the Condition would be of all, who should live and die under the Displeasure of GOD, and what unconceivable Happiness they would deprive themselves of, moved with Compassion for so great a Calamity, undertook to obtain their Pardon; and in order to this he cloathed himself with our Flesh, that, as *Man* he might make a full and suitable Satisfaction to the Divine Justice, offering himself a Sacrifice for the Sins of the whole World; and for the Joy of delivering so many Millions of Souls from Misery, he endured the Death of the Cross, and all the Afflictions leading to it, *which* we find recorded in the Holy Gospel: And

IX. It is by this meritorious Sacrifice, that all Mankind are restored to the Favour of GOD, and put into a Way and State of Salvation; GOD having, for his Son's Sake, promised to pardon all, who shall repent of, and forsake their Sins, and bring forth Fruits meet for Repentance; and also to give his Holy Spirit to all, who shall sincerely desire him; and lastly, to make them eternally happy after Death, if during this short State of Trial, which is designed to amend our corrupt and disordered Nature they endeavour to observe *those* Rules, which he has given them, and which are absolutely necessary to make them capable of Heaven and Happiness.

Let

Let us now, O my Soul! rest here a while,
and adore that infinite Goodness of GOD, who
did not overlook lost Mankind, but sent his on-
ly begotten Son to redeem us, when he might,
in strict Justice, have required us to have lived
up to the Law of *Nature* and *Reason* given in
the State of Innocence, on Pain of being for
ever separated from his Presence: But, instead
of that, he has been graciously pleased to ac-
cept of our sincere, tho' imperfect Obedience,
and of our hearty Repentance, when we have
done amiss, and have returned to our Duty.

The Hymn, on Sunday Evening.

*The great Blessing Mankind received in their
Redemption thro' Jesus Christ.*

MOST Dear are thy Provisions, Lord,
Thy Table furnish'd from above;
The Fruits of Life o'erspread the Board,
The Cup o'erflows with Heav'nly Love.

Thy Antient Family, the *Jews*,
Were first invited to the Feast;
We humbly take what they refuse,
And *Gentiles* thy Salvation taste.

We are the Poor, the Blind, the Lame,
And Help was far, and Death was nigh;
But at the Gospel Call we came,
And ev'ry Want receiv'd Supply.

From

30 *The Week's Preparation Sund. Even.*

From the high Way that leads to Hell,
From Paths of Darkness and Despair,
Lord, we are come with thee to dwell,
Glad to enjoy thy Presence here.
What shall we pay th' Eternal Son,
Who left his heavenly Abode,
And to this wretched Earth came down,
To bring us Wanderers back to GOD?
It cost him Death to save our Lives;
To buy our Life it cost his own;
And all the unknown Joys he gives
Were bought with Agonies unknown.
Our everlasting Love is due
To him who ransom'd Sinners lost,
And pity'd Rebels, when he knew
The vast Expence his Love would cost.

Another.

COME now adore th' *Eternal Word*,
'Tis he our Souls hath fed;
Thou art our *living Stream*, * O Lord,
And 'Thou th' immortal Bread.
The *Manna* came from lower Skies,
But *Jesus* from above, †
Where the fresh Springs of Pleasure rise,
And Rivers flow with Love.
The *Jews*, the Fathers, dy'd at last,
Who eat that heavenly Bread;

* John iv. 14.

† John vi. 49, &c.

But

But these Provisions, which we taste,
Will raise us from the Dead.

Blest be the Lord, that gave his Flesh
To nourish dying Men;
And often spreads his Table fresh,
Lest we should faint again.

Our Souls shall draw their heav'nly Breath
While *Jesus* finds Supplies;
Nor shall our Graces sink to Death,
For *Jesus* never dies.

Daily our mortal Flesh decays,
But *Christ* our Life shall come;
His unresistless Power shall raise
Our Bodies from the Tomb.

Another.

THUS since our Hearts embrac'd our GOD,
We should forget all earthly Charms,
And wish to die as *Simeon* * would

With his young Saviour in his Arms.
Our Lips should learn that joyful Song,
Were but our Hearts prepar'd like his;
Our Souls still willing to be gone,
And at thy Word depart in Peace.

Here we have seen thy Face, O Lord,
And view'd Salvation with our Eyes;
Tasted and felt the Living Word,
The Bread descending from the Skies.

* Luke ii. 29, &c.

32 *The Week's Preparation Sund. Even.*

Thou hast prepar'd this dying Lamb,
Hast set his Blood before our Face,
To teach the Terrors of thy Name,
And shew the Wonders of thy Grace.

He is our Light; our Morning Star
Shall shine on Nations yet unknown,
The Glory of thy *Israel* here,
And Joy of Spirits near the Throne.

The Prayer, on Sunday Evening.

For Strength and Grace in our fallen State.

ETernal GOD, thou alone art he, in whom we live and move and have our Being; and from whom are derived all the Comforts and Conveniencies of this Life, and all the Hopes and Expectations of a better. Thou art the Author and Finisher of every good Work; without thee nothing is strong, nothing is holy; without thy assisting and preventing Grace, we are easily driven away by every slight Temptation, as the Dust before the Wind is carried to and fro.

With what Humility, Reverence, and Dread, then ought I thy Servant, (dedicated to thee long ago by most solemn Vows and Engagements in my holy Baptism, which I have since [often] (especially this Day) renewed at thy holy Table, where I received the Sacrament of Christ's Body and Blood) to appear before thee, when I consider the Greatness of thy Majesty, and the Purity

Sund. Even. for the Sacrament. 33

Purity of thy Divine Nature, whose Service is perfect Freedom? And without thy Favour and Love, O Jesu, I must have been, and shall be, the most miserable of all thy Creatures. So that,

O Lord, if thou hadst not invited me, I acknowledge, that I was not worthy to come into thy Presence, nor to lift up mine Eyes towards the Throne of thy Mercy-Seat: for the Corruption of my Heart, and the Sinfulness of my Thoughts is that Abomination which thou abhorrest. Hence,

O my GOD, I am fully persuaded, that it is my Happiness and Privilege, as well as my Duty, to love, adore, and serve thee. I am seriously convinced, there is no Pleasure like that of a good Conscience; and that the greatest Satisfaction in this World are not worthy to be compared with that *Fulness of Joy, which is in thy Presence for evermore*, * But alas! I know by sad Experience that I am prone to offend Thee, and too apt to forget the Vows and Resolutions, which I have made to serve and obey Thee, at the Times thy Holy Spirit hath raised me from the Death of Sin to a *new Life* of Righteousness. Therefore,

O most merciful Father, who knowest that we are but Dust and Ashes, vouchsafe of thy great Goodness to pity the Weaknesses of me, thy poor Creature; and continue to me the Assist-

* Psalm xvi. 11.

34 *The Week's Preparation Sund. Even.*

ance of thy Grace and Holy Spirit, that I may not be tempted above what I am able to bear. And whereas this very Day, O Lord, thou hast given me an Opportunity of serving Thee in thy House; grant that I may not be accused of Coldness or Indevotion, nor of hearing thy Word only; but that I may approve myself a Doer of the same in my Faith and Practice. Wherefore,

O most gracious GOD! Let me never faint or tire in my Duty, nor, for the Sake of any Thing this World can *offer* me, be unmindful of the great and important Concern of my Salvation. Give me such a Zeal for thy Service, that the Doing thy Will may be my greatest Joy and Satisfaction: and imprint on my Mind such a lively Sense of thy Love, as may inflame my Heart with the most devout and ardent Affections: That, being every Day more and more weaned from this World, I may look upon all its Honours, Pleasures, and Profits, with that Coldness and Indifference, which become the Servant of the blessed Jesus; who, being GOD, descended from the Heavens, and took upon him the Form of a Servant, that he might leave us an Example of his great Humility. Grant this, O Father, for Jesus Christ's Sake, our only Mediator and Advocate. *Amen.*

A concluding Prayer.

THE Grace of our Lord Jesus Christ, and the Love of GOD, and the Fellowship of

Mond. Morn. for the Sacrament. 35

of the Holy Ghost, be with me now and ever.
Amen.

*N. B. This Prayer may properly be used every Morn-
ing and Evening to conclude your Devotions.
If Time shall now permit, you may proceed to examine
yourself, and the State of your Conscience by the
particular Direction printed in Page 45.*

When you lie down in Bed.

I Will lay me down in Peace, and take my
Rest; for it is thou, Lord, only, that mak-
est me to dwell in Safety; and into thy Hands
I recommend my Spirit, my Soul, and my Body,
for thou hast redeemed me, O Lord, thou God
of Truth. *Amen.*

*In the Morning when you go out of your
Chamber.*

THE Blessing of God descend upon me, and
all belonging to me, and dwell in my
Heart for evermore, and bless my going out and
my coming in, now and for ever. *Amen.*

The Meditation for Monday Morning,

*Upon the Institution of the Holy Sacrament of the
Lord's Supper.*

—The Bread that I will give, is my Flesh—My
Flesh is Meat indeed, and my Blood is Drink
indeed.—It is the Spirit that quickneth, the Flesh
profiteth nothing; the Words that I speak unto
you, they are Spirit, and they are Life. *John vi.*
53, 55, 63.

36 *The Week's Preparation Mond. Morn.*

I. **C**ONSIDER, O my Soul! how, by Divine Providence, we have escaped the Danger of this Night, and are continued together in a deep Sense of our Duty, which we Yesterday acknowledged and confirmed in the receiving of that *Holy Sacrament*, which, in its outward Part, is only *Bread and Wine*, which the Lord hath commanded to be received; * that is, to be eaten and drank by all who come to his Table, in Remembrance of the *Body and Blood of Christ*, which are verily and indeed taken and received by the Faithful in the Lord's Supper. † A Sacrament which at once, by the *Bread broken*, signifies the Body of Christ broken on the Cross; and, by the *Wine poured out*, signifies the Blood of Christ, shed at his Crucifixion. But guard against that Doctrine, which teaches, that we eat the *Natural Body*, and drink the *Natural Blood* of Christ; for, the *Natural Body and Blood of Christ are in Heaven*, and not here; it being against the Truth of Christ's Natural Body to be at one Time in more Places than One, ‡ and therefore we cannot eat and drink Christ's Natural Body and Blood in the Sacrament.

II. We are well assured by *Christ himself*, as well as by his Apostle, that the Lord's Supper

* See the Church Catechism, on the Sacrament of the Lord's Supper.

† See the Rubric to the Communion Service in the Common Prayer Book.

was exprefly designed for the *Remembrance* of Christ, after he fhould be taken away: Therefore, Christ, who is to be *remember'd*, cannot be Corporally present, at the Time of fuch *Remembrance*. And as the *Bread* and *Wine* were ordain'd for *Memorials* of his Body broken, and Blood fhed, for us, his *Natural* Body and Blood must be *absent*, in order to be *remembered* by means of fuch *Memorials*. They themselves cannot be the *Memorials* of themselves, in this Rite; for nothing can be eaten, or drunk, in *Remembrance* of itself. They who argue for the contrary Doctrine run into the greateft absurdities. For,

III. The doing any *Act* in *Remembrance* of a Person, implies his Bodily *Absence*; and we are never faid, nor can we be faid, to *perform* that Action, if he be *corporally present*, in order to *remember* him. And therefore, the End of this *Institution* being the *Remembrance* of Christ; it must follow, that to *eat* and *drink* in the Lord's Supper must be, To *eat* and *drink* in a sense confiftent with the Notion of this *Remembrance*; and confequently, that to fuppofe, or teach, that *Chriftians* eat his *Real Natural Body*, in *Remembrance* of his *Real Natural Body*; and drink his *Real Blood*, in *Remembrance* of his *Real Blood*, is to teach that they are to do Something, in order to *remember* Him, which at the fame time fupposes Him *corporally present*, and deftroys the

38 *The Week's Preparation Mond. Morn.*

very Notion of that *Remembrance*; and so directly contradicts the most important Words of the *Institution* itself. Therefore,

IV. It cannot be the *Natural Body* and Blood of Christ, which is eaten and drunk in the *Lord's Supper*: but Something else, [*viz.* Bread and Wine] in *Remembrance* of them. All this is founded upon the plain Notion of the word *Remembrance*, and this *Remembrance* is expressly mentioned in the original *Institution*, as a part thereof, and consequently, it is this *Remembrance* which constitutes the very Nature of this *Holy Sacrament*. So that,

V. *The Real Presence*, maintained by *Protestants*, is not the Presence of Christ's *Natural Body*, but the real Presence of Christ's *invisible Power and Grace*, so *in* and *with* the Elements of Bread and Wine, as to convey Spiritual and Real Effects to the Souls of such, as duly receive them: For, *GOD did not only give his Son Jesus Christ to die for us, but also to be our Spiritual Food and Sustenance in that Holy Sacrament*: * Now, spiritual Food and Sustenance is doubtless the Food and Sustenance of the Spirit; so to eat and drink *Spiritually* is a figurative Expression, and signifies *the feeding upon Christ's Body with our Heart, by Faith*. † See *John vi. 63*.

* See the *Thirty-nine Articles of the Church of England*.

† *Book of Homilies*.

VI. Therefore, *the Benefits whereof we are made Partakers by this Sacrament, is the Strengthening and Refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.* * O happy Soul! that feedest on such Celestial Food, that art refreshed with Bread which came down from Heaven, *if with a true penitent Heart and lively Faith, thou Receive that Holy Sacrament; for, then we spiritually eat the Flesh of Christ, and drink his Blood.* † And

VII. Consider, that Bread and Wine (or any Thing else, which it might have pleased Christ to have chosen) may, by the Blessing and Appointment of GOD, be as communicative of Grace, as the true Natural Flesh and Blood of Christ itself can be: For, even that (if you could indeed eat it with your Teeth) would no more communicate Grace, or any Blessing to the Receiver, without such Institution and Appointment of GOD, than any other Food in the World that you can eat.

VIII. Wherefore, it is my firm Belief, that, as this Sacrament is Matter of *mere* Institution and Appointment, I am concerned to know *no more*, either *what* the Sacrament is, or *how* it operates, than it hath pleased GOD to reveal in

* Church Catechism, on the Sacrament of the Lord's Supper.

† See the Second Exhortation in the Communion Service, in the Book of Common Prayer,

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the Holy Scriptures. And it will be sufficient for me to believe, that the Consecrated Elements are both called and made the Body and Blood of Christ, so *Verily and Indeed*, to all *Spiritual* Intents and Purposes, as to convey to the faithful Receiver, whatever Grace and Blessing Christ hath annexed to the due Performance of those holy Rites, which he hath ordained as Pledges of his Love, and for our Joy and Comfort.

*The Hymn, on Monday Morning,
Commemorating the Institution of the Lord's
Supper.*

UPON that dark, that doleful Night,
When Powers of Earth and Hell arose
Against the Son of God's Delight,
And Friends betray'd him to his Foes ;

He ere the mounful Scene began,
Did take the Bread, and bless'd, and brake ;
What Love through all his Actions ran !
What wond'rous Words of Grace he spake !

This is my Body broke for Sin,

*Receive and eat the living Food : **

Then took the Cup and bless'd the Wine ;

'Tis the new Cov'nant in my Blood. †

And as his Flesh with Nails was torn,
He bore the Scourge, he felt the Thorn ;

* Matt. xxvi. 26. † Ibid. xxvii. 26. Also Luke xxii. 17, &c.

And

And Justice pour'd upon his Head
Its heavy Vengeance, in our Stead.
For as his vital Blood was spilt,
To buy the Pardon of our Guilt,
When, for black Crimes of biggest Size,
He gave his Soul a Sacrifice :

*Do this (he cry'd) * till Time shall end,
In Mem'ry of your dying Friend ;
Meet at my Table, and record
The Love of your departed Lord.*

*Jesus, thy Feast we celebrate,
We shew thy Death, we sing thy Name,
'Till thou return, and we shall eat
With thee the Supper of the Lamb,*

The Prayer, on Monday Morning,

*To implore a Continuance of God's Grace be-
stowed upon us in this Sacrament.*

GRACIOUS Lord ! unto whom all Hearts
are open, all Desires known, and from
whom no Secrets are hid : If thou should'st
deal with me as I have deserved, how justly
mayest thou deprive me of all those Means of
Grace, and Opportunities of working out my
Salvation, which thou hast hitherto vouchsafed
me. But, O merciful Father ! Thou hast declar-
ed thyself to be a GOD, Merciful, and Gra-
cious, forgiving Iniquity, Transgression and Sin.

* Luke xxii. 19:

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My only Hope therefore is in thy tender Mercy, which hath been ever of old ; and in that Pity and Compassion; which thou hast shewn to Mankind, in the Redemption of the World, by the Death of thy dear Son. For thy Name's Sake, therefore, O Lord ! and for thy beloved Son's Sake, pardon, I must humbly beseech Thee, all my past Sins, and let not Iniquity be my Ruin. Forgive the Deadness of my Devotion; the Coldness of my Affections; the Wanderings of my Prayers; and whatever thou hast seen amiss in me.

Oh ! pity my Weaknesses and forgive my Infirmities, and lay not to my Charge the Imperfections of my religious Duties But enable me, O Lord, by the Assistance of thy good Spirit, to amend whatever has been amiss, and to endeavour more and more after the Attainment of all those Graces and good Dispositions, which are necessary to render our Prayers and Praises acceptable in thy Sight. And,

Whereas I have so lately renewed my Baptismal Covenant with thee, in the Lord's Supper, let me never fall into a careless and unconcerned State of Mind; into a Coldness and Indifference towards the Duties of Religion; but animate and enliven my sluggish Heart, and cleanse it from all its Defilements. Oh ! root out of my Heart, by the powerful Efficacy of thy Grace, O GOD ! all Pride, Envy and Covetousness ;

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veteousness; all Bitterness, Anger and Malice; and whatever else is contrary to the Laws and Precepts of the Gospel; and replenish my Soul with the Graces of thy Holy Spirit, that I may become fruitful in every good Word and Work, and my whole Life may be one continued Act of an humble and dutiful Obedience to thy divine Commands. To which End,

O Blessed Jesu! strengthen my Faith, fortify my Mind, and give me an honest and upright Heart, that nothing may be ever able to shake my Integrity. Give me such a lively Sense and Conviction of the Shortness and Uncertainty of this Life, and of the momentous Concerns of Eternity, that I may not be so foolish as to waste my precious Time in an eager Pursuit after the Things of this World, but may employ it in such a Manner, as may best promote thy Honour and Glory, and set forward my own Salvation.

O make me so wise as to see, and know, and follow *the Things that make for my Peace*, * lest they be hid from my Eyes, and all Opportunities of reconciling myself to thee, my offended GOD, be far from me: Let the Salvation of my precious Soul be my constant Care and Concern.

Grant, that I may never forget the one *Thing needful*, † but give all Diligence to make my

* Rom. xiv. 19.

† Luke x. 42.

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Calling and Election sure ; that endeavouring in all Things to approve myself thy faithful Servant, I may, from serving thee here upon Earth, be admitted, in thy good appointed Time, to the praising thee eternally in thy Kingdom, through the Merits of my compassionate Saviour and Redeemer, Jesus Christ, thy Son, our Lord. *Amen.*

A Prayer before Examination.

ALmighty LORD GOD the Searcher of Hearts, and Discerner of the very Thoughts, in whose Sight all Things are naked and open, be pleased to impart a Ray of thy Heavenly Light, to discover all the Sins and Infirmities of my past Life, that henceforward no secret Sin may lie undiscovered and *corrupted* in my Soul ; that by examining my Life and Conversation by thy Law, the Rule and Measure of my Duty, I may understand the true State and Condition of my Soul ; and from a just Sense and Sight of all my Transgressions, thro' the Assistance of thy Grace and Heavenly Benediction, I may be enabled to reform my Life, and to turn my Feet unto thy Testimonies ; so faithfully to search and examine my own Conscience, that I may return holy and clean to that Heavenly Feast, and be received as a worthy Partaker of that holy Table which thou hast called me to : Grant this for thy Mercies sake in Christ Jesus. *Amen.*

Short

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Short Heads of Examination for the Evening.

“ **T**hat your whole Life may be more conformable to the Gospel of Jesus Christ, by which we must be judged at the Divine Tribunal in the last Day; and that you may set a Time apart for more solemn Examination, it has been advised by wise and good Men, that we should every Evening put some such Questions as these to ourselves.”

In what Company have I spent this Day past?

What Sin have I committed?

What Good have I omitted?

In what Manner have I performed my Morning Devotion?

What Mercies have I received? How Thankful have I been, and am I, for them? What Temptations have I resisted?

What Ground have I got of my Habitual Sins?

How have I governed my Passions? Have I not been easily provoked by little Accidents which daily happen?

What Opportunities have I had of doing Good, and how have I improved 'em?

What Opportunities have I had of discouraging Evil, and how have I opposed it?

“ To these Questions you may add such others, as you find necessary. If you recollect the whole Time of the Day from your rising, (for which a few Minutes before your Evening Devotions

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“ will

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" will suffice) you will very easily be enabled to answer the preceding Questions, and, when you have done this, you must heartily beg God's Pardon for any Sin you have been guilty of, and shew yourself thankful for those Blessings, respecting either this or another Life, which he hath bestowed on you.

" Some have written down the Sins they have been guilty of, that they might again humble themselves at the Time of their more solemn humiliation; which may be further used; for, by comparing one Time with another, you will better discern the Amendment of your Life, and Growth in Christian Virtue: But this is only advice; for, every Person is left to judge for himself of the Usefulness and Expediency of this Method."

The Sinner's Complaint.

IN deep Distress and troubled Thoughts,
To thee, my God, I rais'd my Cries:
If thou severely mark our Faults,
*No flesh can stand before thine Eyes.**

But thou has built thy Throne of Grace,
Free to dispense thy Pardon there;
That Sinners may approach thy Face,
And hope and love, as well as fear.

As the benighted Pilgrims wait,
And long and wish for breaking Day;
So waits my Soul before thy Gate:
When will our God his Face display?

* Psalm cxxx. 3:

My Trust is fix'd upon thy Word,
Nor shall I trust thy Word in vain :
Let mourning Souls address the Lord,
And find Relief from all their Pain.
Great is his Love, and large his Grace,
'Thro' the Redemption of his Son :*
He turns our Feet from Sinful Ways,
And pardons what our Hands have done.

A Prayer for Forgiveness of Sins.

ALmighty and everlasting God, who hast nothing that thou hast made, and dost forgive the Sins of all them that are penitent : create and make in me a new and contrite Heart, that I worthily lamenting my Sins, and acknowledging my Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, thro' Jesus Christ our Lord. *Amen.*

The Meditation for Monday Evening.

No Excuse sufficient to keep us from receiving the Holy Sacrament of the Lord's Supper.

Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.
John vi. 53.

I. **C**ONSider now, O my Soul! what Advantages we might have reaped from that holy Communion : Yet all these will be lost and gone, if we don't pursue our Course

* Psalm cxxx. 7.

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to arrive where Christ Jesus in calling us has determined, *Philip* iii. 12. Remember how many Arguments the Enemy of Mankind started to prevent our Approach to that Holy Table; how he suggested that the Number and Greatness of our Sins would, instead of obtaining any Benefit, only make us *eat and drink our own Damnation*.*

II. This Suggestion, though it proceeded from an Enemy, yet, O my Soul! it contains much

* 1 Cor. xi. 29. Or some *temporal Punishment or Judgment*, as it is read in the Margin of your Bible, such as *Sickness or Death*. The unworthy Receiving, which is here condemned in the *Corinthians* by St Paul, was their disorderly and irreverent Participation of the *Lord's-Supper*; their Eating and Drinking without a due Regard to the Manner and End of that holy Institution; without a due Respect had to the Sacramental Use of the Bread and Wine, which represented the Lord's Body. It being the Custom of the Christians in the Apostolical Times to receive the *holy Eucharist* after their *Feasts of Charity*, wherein the Rich and the Poor were wont to eat together with great Sobriety and Temperance; in the Church of *Corinth* this Method was not observed; the Poor were not admitted to this common Feast; for *in eating every one took before each other his own Supper*; so that when some wanted, others were guilty of scandalous Excess, and gross Intemperance; and the Effect of it was,

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much Truth; for, if a Man lies under the Guilt of any Sin, and does not repent of it, and heartily resolve to forsake and amend it, it is indeed *Presumption* and a Sin, for such a Person, whilst he continues in that State, to come to the holy Communion: It is a deliberate Affront, and even a mocking of the Divine Majesty, for a Man to make a *Shew* of Worship and Honour to him, whilst, at the same Time, he goes on in wilful Disobedience to his known Commands. And so provokes God to plague him *with divers Diseases and sundry Kinds of Death*, with which the City of *Corinth* was afflicted for their great Abuse and Prophanation of this holy Institution, as the Apostle there observes. But,

They did not discern the Lord's Body. They made no Difference between the Sacrament and a common Meal; between what was to sustain their Bodies, and what was to nourish their Souls. So that to eat the Bread, and drink of the Cup, in the holy Sacrament, without a due and direct Reverence paid to the Lord's Body, by separating the Bread and Wine from the common Use, of eating and drinking for Hunger and Thirst was to *eat unworthily*. The Punishment annexed to these Miscarriages, were Infirmities, Sickness and temporal Death, with which God corrected them, that they might not be condemned with the unbelieving World. By which it appears, that temporal Judgments must be understood by the Word our Translators render *Damnation*.

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III. Hear what our Saviour Christ saith: * *Unless ye eat the Flesh of the Son of Man, and drink his Blood, you shall not have Life in you.* Whence it is easy to collect, that it is not the Number or Quality of our Sins, but a wilful or supine Continuance in them, that should deter us from that holy Communion; for whatever Sins a Man hath been guilty of in Times past, if he truly repents of them, and heartily forsakes them for the Time to come, GOD has so often and so plainly promised † in this Case to grant a full and free Pardon of them, that they cannot justly be pretended as any Obstacle, which should hinder us from approaching to him in any of his Ordinances.

IV. Thus, my Soul, thou mayest learn that it is in the Power of every Man (at least of every one, who by a long Course of Wickedness hath not wholly provoked GOD to withdraw his Grace from him) by that Grace and Assistance, which GOD continually offers unto us, ‡ to repent of his Sins, and amend his Life: If such a Man looks upon his Sins, as a Bar between him and the holy Communion, it is plainly such a Bar, as it is in his own Power to remove; and, therefore, can never justly be pleaded as an Excuse in this Behalf. And it was in Consequence of his Faith, that thou did'st bring me to that

* John vi. 53. † Isaiah, i. 18, &c. ‡ Ephes. iv. 7.

holy Communion, whereby my whole Manhood is so changed, renewed and *establiſhed* * by divine Grace, that I purpose never more to omit any Opportunity of refreshing the whole Man with divine Food.

V. It is not an indifferent Thing, whether or no we approach the Lord's Table; and we in vain think to secure ourselves by keeping from it. When we do not receive, we cannot draw upon ourselves the punishment of unworthy Receiving; but then it will be equally pernicious to us, to neglect and refuse the Advantages, provided for us at God's Table, and to which we are so earnestly invited: nay, we declare our Resolution to continue in our Sins, if we refuse an Opportunity of procuring our Pardon. It shews, that we are not much concerned to do our Duty, when we avoid those Occasions of improving our Strength, and receiving that Grace, without which it is impossible to perform it. Nor can we continue in this Neglect without offending God, who has made it our bounden Duty. We cannot despise his Grace, without encreasing our Guilt, and provoking his Wrath and Indignation against us. And by leaving undone the Things which he hath commanded, as well as by doing those Things he hath forbidden, we expose our eternal Salvation. But,

* Heb. xiii. 9.

VI. Methinks, I perceive the Enemy laying another Snare to frustrate my good Resolutions; the Devil, sometimes, that he may deceive us the better, will *transform himself into an Angel of Light*. *He pretends to plead the Cause of GOD, and endeavours to stagger our Faith; saying, that if now we break those Resolutions made before receiving the Lord's Supper, and return again to our Sins, he doubts whether GOD would ever again admit us to Pardon and Reconciliation; and therefore, he thinks it safer to abstain from the holy Communion, rather than to run the Hazard of being for ever excluded from the Hopes of Heaven. It is true Saint James tells us, † *In many Things we offend all*; there is no Man but what has his Share, more or less, of human Infirmities, so that it is most reasonable to conclude, that, in the Course of this Life, these will sometimes unavoidably surprise and betray us into some Sins. Against these therefore we must continually strive, and we may reasonably hope that, by GOD's Grace and our own careful Endeavours, we may every Day more and more prevail against them. For,

VII. However GOD may think it fit, for our Humiliation, and a farther Trial of us, to leave us still exposed to some of the common Infirmities of our Nature; yet, in respect of all

* 2 Cor. xi. 14.

† James iii. 2.

habitual

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habitual or deliberate Sins, we may assure ourselves, that * *he is faithful, and will not suffer us to be tempted above that we are able, but will with the Temptation also make a Way to escape, that we may* (if it be not our own Fault) *be able to bear it.* Nor will he fail to draw nigh to us, whilst we continue careful to draw nigh unto him. † Let us then but stedfastly resolve to be hearty and industrious in doing what lies in our own Power; and then, *tho' our Sins be as Scarlet, or as red as Crimson* ‡ yet we need not be discouraged: for GOD is ready, upon our Repentance, to make them as *white as Wool, and Snow.*||

VIII. Yet at the same Time it stands with a great deal of Reason, that the greater our Sins have been, and the oftener we have relapsed into them, the deeper our Sorrow, and the more sincere our Repentance must be, in order to obtain our Pardon. But since there is a probability of Pardon even in the Case of the most profligate and abandoned Sinner, we must not make the contrary Fear, suggested by the Devil, a Pretence for keeping ourselves back from any of the Ordinances of GOD, and from a more immediate and intimate Communion with him. On the contrary, let us flee to them in the Time of our Temptation, as the ready Means to de-

* 1 Cor. x. 13.
|| Ibid.

† Jam. iv. 8.

‡ Isaiah i. 18:

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liver us from all Evil, and established by GOD
to confirm us in every Thing that is good.

The Hymn, on Monday Evening.

A holy Resolution to approach the Lord's Table.

THE Promise to my Father's Love
Shall stand for ever good : *

He said ; and gave his Soul to Death,
And seal'd the Grace with Blood.

To this dear Cov'nant of thy Word

I set my worthless Name,
I seal th' Engagement to my Lord,
And make my humble Claim.

Thy Light, and Strength, and pard'ning Grace,
And Glory shall be mine ;

My Life, my Soul, my Heart and Flesh,
And all my Powers are thine.

I call that Legacy my own
Which Jesus did bequeath,
'Twas purchas'd with a dying Groan,
And ratify'd in Death.

Sweet is the Mem'ry of his Name,
Who blest'd us in his Will,
And to his Testament of Love
Made his whole Life the Seal.

* Luke xvi. 17. Cor. i. 11. 22.

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The Prayer, on Monday Evening.

*For Pardon and Forgiveness of those Sins which
deter us from approaching the Lord's Table.*

MOST Great, most Holy, and most Glorious Lord GOD ! I know that thou delightest in the Ways of Mercy, that thou art a tender Lover of Souls, and not only permittest, but inviteest * us miserable Creatures to come unto thee; therefore I am convinced of the Necessity of that Holy Institution, which thou hast ordained by thy Son our Lord, in that Holy Sacrament of his Supper, whereby we are raised from the Death of Sin unto a Life of Righteousness.

With humble Confidence then, O Lord ! I lift up my Soul unto thee, beseeching thee, in thy great Mercy to look upon me, and to ease me of the Burthen of my corrupt and sinful Inclinations : Oh ! cast me not away from thy Presence, but, for the Sake of my dear Redeemer, receive me graciously to thy Mercy; and let the Merit of his bitter Death and Passion atone for all the Follies and Miscarriages of my Life past : Forgive, I meekly beseech thee, whatever I have done amiss this Day and all my Life, either against Thee, my Neighbour, or Myself.

Oh ! what am I, that I should presume to speak unto thee, or to lift up my Eyes to that

* Matt. xi. 28.

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*Place of Purity where thine Honour dwelleth. **

Oh! cleanse me from all my secret and unknown Transgressions: And, most Merciful Father, who *upholdest all Things by the Power of thy Word*, † grant that I may seriously consider and reflect upon the Foulness and Deformity of my Sin, and what dreadful Threatnings thou hast denounced against it; that I may become a true and sincere Mourner for my past Sins; and, as far as it is possible, redeem my mispent Time, by employing the Remainder of my Days in thy Service, and to thy Glory. O Lord! give me a new Heart, new Affections, and new Desires, that I may love thee with more Sincerity, and serve thee with greater Faithfulness, than I have ever yet done; convince me of the Vanity and Uncertainty of all Things here below; and grant that I may make thee, who art the Creator of Heaven and Earth, and of all Things therein, my only Joy and Delight, my Stay and my Trust, my Guide and my Counsellor; and be so delighted with the Ways of thy Commandments, that one Day in thy Service may be dearer to me, than a thousand spent in Vanity and Folly.

Grant that in the Days of Health and Prosperity I may consider my latter End, and provide for that great Account, which I must one

* Psalm xxvi. 8.

† Heb. i. 3.

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Day give before the Judgment-Seat of Christ, that, when the Hour of my Departure shall come, I may meet Death without Fear and Amazement, and with a well-grounded Hope of thy Mercy and Goodness, tendered to me in this holy Sacrament, I may chearfully resign up my Soul into thy Hands; and may be willing, and even desirous, to leave this World, when thou, my GOD, shalt please in thy gracious Goodness to call me hence in, to thy Glory.

Take me and * all that belong to me this Night under the Care and Protection of thy good Providence; * Here mention those you intend to pray for. preserve us from all Perils and Dangers, and all Apprehensions or Dread

of any; give us such refreshing Rest and Sleep, as may fit us for the Duties of the Day following; and, if thou art pleased to add another Day to our Lives, grant that we make a right Use and Improvement of it, to thy Glory and the Benefit of our immortal Souls, thro' Jesus Christ our Lord, who, in Compassion to our Infirmities, hath taught us when we pray to say,

Our Father which art in Heaven, &c.

The Meditation, on Tuesday Morning.

Upon the Manner of preparing ourselves to receive the Holy Sacrament.

If thou bring thy Gift to the Altar, and there remembereſt that thy Brother hath aught againſt thee;

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thee; leave there thy Gift before the Altar, and go thy Way, first be reconciled to thy Brother, and then come and offer thy Gift. *Matt. v 23, 24.*

Consider, O my Soul, that this necessary Knowledge, when it is once attained, and which may be compassed without great Difficulty, is a standing Qualification for all our future Communions; and as for all other pious Dispositions of Mind, which make us fit Guests at the *Lord's Table*, they are the same we are obliged to by our *Baptismal Vow*, and are necessary in the Course of a Christian Life, and in the Use of all other Means of Grace; for, except we confess our Sins with an humble, penitent, and obedient Heart, are ready to forgive those that have offended us, and ask with Faith, even our Prayers and Praises will find no Acceptance at the Throne of Grace.

II. Let me then tell thee, the best Preparation for the Sacrament is a constant Endeavour to live as becomes a Christian; [and thus thou hast made a good Beginning in the Course of thy last Week's Preparation] for they, who really believe the *Christian Religion*, and sincerely govern their Lives by the Doctrines and Precepts of the Gospel, have all that *substantial Preparation*, which qualifies Men to partake of this holy Ordinance; and ought to receive it, at any Time when there is an Opportunity, though they were not beforehand acquainted with

with it, as thou hast been particularly instructed in the former Part of this Treatise.

III. None can suppose that they must be *perfect* and strong grown Christians before they partake of these *Divine Mysteries*; 'tis enough we sincerely desire to be such, and if so, we shall find the frequent Use of the *Holy Communion* to be the most effectual Means to that End. Where should we seek for Comfort in this Vale of Tears, but from the Source of all Joy and Comfort? Where shall we find Strength to resist the Temptations, which croud about us, but in this divine Armour? When we are loaded with so many Imperfections, and sometimes, by Negligence, or Surprise, fall a Prey to the Tempter, what so proper to wash away our Sins, as that precious inestimable Blood, which was shed for our Salvation? Therefore the very *Sense* of our *Unworthiness*, if rightly applied, should quicken our Zeal in approaching the Lord's Table frequently, as the best Means to make us better.

IV. Indeed, when we have a *Foresight* of our Communicating, it is very adviseable we should *trim our Lamps*; * examine the State of our Minds; renew our Repentance; exercise our Charity; *enlarge our Devotions*; spiritualize our Affections; and in order to this Purpose, retire from Business and Pleasure; that

* Matt. xxv. 7.

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by Prayer, Fasting, and Alms-deeds, our Minds may be raised to relish spiritual Enjoyments.

V. On the contrary: The Living in the constant *habitual* Practice of any known Sin without Repentance, will make our Approach to the *Holy Table* a Mocking of God, a great Contempt of his Authority, and our Prayers also an Abomination to the Lord; for, to profess ourselves sorry for Sins, and resolve to forsake them, when we have no Sense of the *one*, nor are determined to do *the other*, is the greatest Affront imaginable to our Maker, by supposing either that he doth not know our Hearts, or, that he will be pleased when we offer to him *the Sacrifice of Fools*, * Multitude of Words only.

VI. *Nor doth the Danger of unworthy Receiving make it safest to abstain from receiving at all, or at least to come but seldom*; because the Danger of neglecting and contemning a plain Command of our Saviour, is more hazardous to our Salvation, than performing it without some few Qualifications. The Duty therefore being necessary to be performed, (as I have shewn above, *Page 50*) the true Consequence we should draw from the Danger of performing it unworthily, should be to excite us to great Care and Diligence in preparing ourselves for the due Discharge of it; but never to delude ourselves by false Reasons to such a Ne-

* Eccl. v. 1.

glect as will certainly increase our Condemnation.

VII. Tho' our Business be lawful in its own Nature, yet if it be prosecuted to such a Degree, as to take Men off from the Care of their Souls, it ought to be deferred, when it interferes with this Duty; because the Salvation of our Souls is of much greater Consequence than any Affair that relates to this World. Wise Men proportion their Care of a Thing according to its Worth; no prudent Person will spend his Time upon Trifles, and neglect what may be of the greatest Consequence to his Soul. It must be owned, that our Souls are of greater Worth than our Bodies, and that we must certainly find a Time to die, however careless and negligent we may be in making a due Preparation for Death. Besides, the Care of temporal Concern, and our Duty to God are no ways inconsistent, provided we govern our Affairs by Christian Principles. A great deal of Business and the Duties of Religion may agree together. Though Men of Business have not Leisure for so much actual Preparation yet they may all have that habitual Preparation, upon which the greatest Stress ought to be laid in this Duty.

VIII. We are assured that the conscientious Discharge of our Business is an admirable Qualification for receiving the Lord's Supper. We
serve

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serve God when we follow our Callings with Diligence, and observe Justice and Equity in all our Dealings; when we manage the Affairs of the Public with Fidelity and Honesty; without selling Justice, without Oppression, and without sacrificing them to our private Interest and Passions. Besides, the great Dangers and Temptations we are exposed to, the greater Need we have of God's Grace and Assistance, which is abundantly communicated in this holy Institution. Is it not prudent for those that travel in Ways frequented by Robbers, to go well armed, and to unite Companies, that they may be the better able to defend themselves? Thus the Man of Business, who has any serious Thoughts of another World, ought more especially to embrace all Opportunities of receiving the Sacrament, it being best able to secure him against those Dangers he daily converses with, and to fortify him against those watchful Enemies that lie in wait to destroy his Soul. Therefore as they, who have Leisure, ought frequently to receive the holy Communion as the best Improvement of their Time; so they, who are engaged in many worldly Affairs, ought to learn how to sanctify their Employments by coming often to the holy Sacrament.

IX. *The Obligation that lies upon any Christian to receive the holy Communion, is the plain and positive Command of our blessed Saviour to do*

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do this in Remembrance of him; which makes it a necessary and perpetual Duty incumbent upon all Christians; and to live in the Neglect of a plain Law of the Author of our Religion, is no way consistent with the Character we profess of being his Disciples. The *Circumstances* of this *Institution* still bind us to have a great Regard to it; for it was the last Command of our best Friend and great Benefactor, when he was about to *lay down his Life* for our Sakes.

Nevertheless great Care must be taken, that when a Man is habitually prepared, he do not then impose upon himself so much actual Preparation, as shall make him lose an Opportunity of receiving the holy Sacrament, when he has not had Time to go through with that Method of Devotion, he has prescribed to himself on that Occasion.

The Hymn for Tuesday Morning.
Of sure Trust in GOD's Grace through Jesus
Christ.

O Judge me, Lord, and prove my Ways,
And try my Reins, and try my Heart;
My Faith upon thy Promise stays,
Nor from thy Law my Feet depart.

I hate to walk, I hate to sit,
With Men of Vanity and Lies;
The Scoffer and the Hypocrite
Are the Abhorrence of my Eyes.

Among

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Among thy Saints will I appear
With Hands well wash'd in Innocence ;
But when I stand before thy Bar,
The Blood of Christ is my Defence.
I love thy Habitation, Lord,
*The Temple where thy Honour dwells * :*
There shall I hear thy holy Word,
And there thy Works of Wonder tell.
Let not my Soul be join'd at last
With Men of Treachery and Blood,
Since I my Days on Earth have past
Amongst the Saints in Fear of GOD.

Another.

When rising from the Bed of Death,
O'erwhelm'd with Guilt and Fear,
I see my Maker, Face to Face,
Oh ! how shall I appear !
If yet, while Pardon may be found,
And Mercy may be sought,
My Heart with inward Horror shrinks,
And trembles at the Thought.
When thou, O Lord, shalt stand disclos'd
In Majesty severe,
And sit in Judgment on my Soul,
Oh how shall I appear !
But thou hast told the troubled Mind,
Who does her Sins lament,

* Psalm xxvi. 2.

The timely Tribute of her Tears
Shall endless Woes prevent.
Then see the Sorrows of my Heart,
Ere yet it be too late;
And hear my Saviour's dying Groans,
To give those Sorrows Weight.
For never shall my Soul despair,
Her Pardon to procure,
Who knows thy only Son has dy'd
To make her Pardon sure.

The Prayer, on Tuesday Morning:

For the obtaining God's Grace and Protection.

ALmighty God, the Creator and Preserver
of all Mankind, I thy Creature, whom
thou hast made, and to this Moment preserved,
do now, as I promised in the Holy Sacrament,
present myself before thee, to offer up the
Morning Sacrifice of my unfeigned Praises and
Thanksgivings: for, as thy Mercies are renew-
ed to me every Morning, and thy Goodness fol-
lows me all the Day long; as thou visitest me
in the Night Season, and every Moment of my
Life is a new Instance of thy Mercy: So,

It is my absolute Duty to lay hold of every
Opportunity to magnify thy glorious Name,
evermore praising thee and saying, It is by thy
Goodness, O Lord, that I have this Night slept
secure, and am now raised up in Health and
Safety. Praised therefore be thy Name, O
GOD,

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GOD, for of thee only cometh my Salvation. Thou art the GOD of my Health, my Saviour and mighty Deliverer ; as long as I live I will magnify thee, O Lord, for a *joyful and Pleasant Thing it is to be Thankful* *.

Oh ! give me a Heart always turned to thy Praises, which is my Happiness as well as my Duty. Imprint on my Mind such a deep Sense of thy Merits, that I may never provoke thee to withdraw thy Favours from me. Let not the Blessings thou bestowest on me make me in love with this World : Let neither Covetousness nor Ambition, Pride or Vanity, a Contempt of others or a fond Conceit of myself, be the Result of thy loving Kindness towards me : But,

Endue me with such an humble and contented Mind, such a meek and resigned Spirit, such a quiet and peaceable Temper and Behaviour, as become a Creature and a Sinner. Oh, inspire my Soul with pure and pious Dispositions, and instead of those filthy Rags of my Righteousness, cloathe me with the Righteousness of the Saints. Let the Consideration of my Unworthiness suppress in me all proud and aspiring Thoughts, and all covetous and ambitious Desires ; that being meek and lowly in my own Eyes, my Heart may be a fit Receptacle for my Saviour, that I may find Rest unto my Soul, and be filled with that Grace which thou

* Psalm cxxxi.

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hast promised to an humble and contrite Heart; so shall I, as I ought, be fitted and prepared for every Condition, and especially for my great and last Change.

Strengthen my Faith in the Time of Sicknes and Trial, and forsake me not when my Strength faileth me. Let thy merciful Ears, O Lord, be then open to my Prayer: Oh, let not the cruel Enemy of Souls affrighten me with his Terrors, but give thy holy Angels Charge over me; and let the Consolation of thy Holy Spirit fortify my Mind, dissipate my Fears, and be a reviving Cordial to my Soul, at that last and momentous Period of my Life, when I shall stand in so much Need of thee.

Give me an unfeigned Repentance of all my Sins, great Love to thee, and Charity to my Neighbour, an entire Submission to thy blessed Will, and (if thou see'st fitting) some Foretaste and Assurance of my Salvation. But if thou, in thy great Wisdom, shalt not see fitting to vouchsafe me so great a Mercy, yet, O gracious Father, let me not fail in the great Day of Judgment, to hear that blessed Sentence pronounced unto me, *Well done, thou good and faithful Servant, enter thou into the Joy of thy Lord* *. Grant this, O most gracious GOD, for thy Mercy's Sake in Jesus Christ our Lord; in the full Extent of whose Words, I desire to be

* Matt. xxv. 21, 23.

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heard for myself and all Mankind, when I call upon thee saying, *Our Father*, &c.

The first Meditation for Tuesday Evening.

Of the great Advantages of frequent Communion.

AN intimate Intercourse with Temporal Things, and Familiarity with the Delights and Satisfactions of Sense, are but too apt to take off our Minds from serious Thoughts, and to impair that Vigour and Resolution, which ought to be employed about the one Thing needful. On the contrary, frequent Communion keeps a lively Sense of Religion upon our Minds, and invigorates them with fresh Strength and Power to perform our Duty to God, our Neighbour and ourselves; without this, O my Soul! we can no more maintain our spiritual, than we can our temporal Life, without Eating and Drinking; for it is the proper Nourishment of the Soul.

II. The frail and sinful Body can never hope to be free from the perpetual Assaults, which the World, the Flesh and the Devil, constant Enemies to our true Happiness, are ever making upon our Virtue and Innocence. On the contrary, frequent Communion, by mortifying our Passions, by spiritualizing our Affections, is the sovereign Remedy against all their Temptations; how then, my Soul, can we yield to any sinful Satisfactions that crucified the Lord of Glory,

or

or fix our Hearts upon perishing Objects, when God only deserves the whole Man, and we in this Sacrament commemorate the Price, by which we are purchased from Sin and Slavery?

III. The great Advantage of our Christianity consists in being made Members of Christ's Mystical Body, by reason of those happy Influences we derive from our Head; and our Happiness depends upon our enjoying this blessed Privilege. This spiritual Union, inviolable between Christ and all Faithful Christians, is preserved by frequent Communion; by a mutual Intercourse of Goodness and Compassion, in pardoning our Sins, in strengthening our feeble Virtues, and in communicating Heavenly Joys and Foretastes of Happiness: and on our Side, my Soul! by repeated Acts of Adoration and Thankfulness, of Love and Admiration, of Resignation and Submission to his holy Will, and of sincere Professions of Constancy and Perseverance in the Service of our Creator and Redeemer.

IV. Fatal Experience convinceth us, that either through Surprise, or the Strength of Temptation, we cannot always stand upright; that we do those Things we ought not to have done, and leave undone the Things we ought to have done. But, my Soul! this holy Sacrament perfects our Repentance; ratifies and confirms to us the Pardon of our Sins; repairs

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those

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those Breaches, which our Follies have made in our Souls; applies to us in particular that Satisfaction, which our Saviour made upon the Cross; and conveys to us the Benefits of that All-sufficient Sacrifice, whereby God the Father is rendered favourable and merciful to all that are sincerely penitent.

V. Afflictions and Calamities, are often the Lot of the best of Men, in this Vale of Tears. And where, my Soul! shall we find Comfort under these Difficulties, or Strength to contend with them, but from that Provision which is administered at God's Table? From those Sufferings which our Saviour endured for us, and no ways deserved himself? Can any one complain of affliction in any Kind, that considers what necessary Correctives they are of our Follies? What noble Improvements of our Virtues? And what a Testimony they are of our Love and Affection to the blessed Jesus, when borne with Patience and Submission? And that withal remembers, that his Lord and Master was made perfect through Sufferings upon the Cross, which he bore for our Sins. We also receive such comfortable Impressions from this divine Nourishment, as make the Troubles of this Life lose their Sting; and it supplies us with such inward Delights, as surpass all Expression, and which are only felt by those, who frequently make the Experiment at the Lord's Table.

In

In fine, this is the most proper Method to make us Temples of the Holy Ghost, and the most effectual Means to fit and prepare us for the eternal Enjoyment of God in a future State.

VI. Again, we must be very great Strangers to ourselves, if we are not acquainted with the Impotency and Corruption of our Nature: we, my Soul! must know but little of our Circumstances in this World, if we are not aware of those Enemies, which are continually designing our Ruin: There are few so happy and so steady in their Duty, as sometimes not to deviate from it: The Strength of Temptation, and the Violence of Passion, too frequently prevail upon the most perfect. Yet if we, my Soul! were duly affected with these Wants we labour under, we should certainly apply ourselves to the Use of such Remedies, as are proper to relieve us. Nor can any Thing be so effectual as a frequent Participation of the Lord's Supper; which will purify our corrupt Nature, by applying the Merits of Christ's Blood; strengthen our Weakness, by communicating the Influences of his Grace, which he has purchased for us by his Death; support us under all Temptations, by a lively Representation of those great Things Christ has suffered for us; restore that Peace and Quiet to our Conscience, which Sin robs us of, by ratifying our Pardon, and making our sincere Repentance acceptable to God;

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God; and subdue the Violence of our Passions, by spiritualizing our Affections, and by placing them upon God and Virtue.

The second Meditation for Tuesday Evening.

Upon the true Repentance of a worthy Communicant.

Repent ye therefore and be converted, that your Sins may be blotted out. *Acts, iii. 9.*

I. **I** Know, my Soul! that we ought always to live, as we hope to die, as become good Christians, constantly endeavouring to lead a new Life; but then remember that to guard against all presumptuous Security in Matters of eternal Welfare, we should never presume to *eat of that Bread, and drink of that Cup*, without a previous Preparation, if we mean to escape that Judgment or Condemnation, which the *Corinthians* brought upon themselves for their irreverent, sinful and disorderly Behaviour at this Sacrament; who are accused of being guilty of the Body and Blood of Christ our Saviour—of eating and drinking their own Damnation, not considering the Lord's Body——of kindling God's Wrath against them——of provoking him to plague them with divers Diseases, and sundry Kinds of Death, which we shall avoid and escape by coming worthily, by Faith and Repentance, to the Lord's Supper. If we should call ourselves to
account,

account, and judge and condemn what we find amiss, so effectually as to forsake it; we should not then be condemned, or punished by God. Let not then *these* terrible Expressions trouble us or detain us from the Holy Communion: But let us repent and believe, and we are secure from falling into any of those Dangers, which these Sentences seem to threaten us with. And when we see such Afflictions amongst us, we ought, before it be too late, to consider them as Chastisements from the Hand of God, in order to our present Amendment; and designed for this good End, that we should not be finally condemned with the wicked Part of the World in the Day of Judgment.

II. There is nothing dreadful in this Sacrament, but to the wilful, impenitent and *persevering* Sinner, whose Condition in itself is dreadful; but to the penitent and humble Soul, nothing is or can be dismal or affrighting in this Holy Feast. And the surest Way to prevent our Damnation, is to receive the Sacrament more frequently than Men usually do; that by a constant Participation of this Spiritual Food of the Living Bread, which comes down from Heaven, our Souls may be nourished in all Goodness, and new Supplies of God's Grace and Holy Spirit, may be continually derived to us for our Purification, and to enable us to run the Ways of God's Commandments with more
Constancy

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Constancy, and Delight, than we have done before, it being certain, that God will never cast any Man into eternal Flames, who strives to do his Duty as well as he can. If there be first a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not. And consequently, such as account themselves most unworthy, are those very Persons, who are deeply sensible of their own Unworthiness. They that are whole have no need of a Physician, but they that are sick.

III. This being the Case of all Mankind, with respect to their Spiritual Life, there is, my Soul, no other way to free ourselves from this Death of Sin, but speedily to apply to this Heavenly Physician, who came into the World to seek and to save those, who are lost and ready to perish. And let us trust in God, that as often as we come to the Holy Communion with such an honest and true Heart, as to exercise our Repentance towards God, our Faith and Hope of his Mercy through Christ for the Forgiveness of our Sins, and our Love and Charity for all Mankind, such a Temper and Resolution of Mind, will doubtless render us worthy Partakers of these Holy Mysteries, and prevent our eating and drinking Damnation to ourselves.

IV. But that our Preparation may be well performed let us remember the End, and we shall never do amiss. Let us search our Hearts,
and

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and examine our Conscience, not only till we see our Sins, but until we hate them; and instead of those filthy Rags of our own Righteousness, let us adorn our Minds with pure and pious Dispositions, to fear God and keep his Commandments: Let us endeavour to be accepted of by GOD, as worthy Communicants; that he, who knoweth all the Secrets of the Heart, may approve of the Sincerity of our Repentance; and the King, who comes in to view the Guests, may count us worthy of his Favour and Countenance; which never can be hoped for, except he finds us cloathed with the Marriage Garment of sincere Repentance.

The Hymn, on Tuesday Evening.

The True Penitent's Confession and Petition.

O Lord! shew Pity; Lord! forgive;
Let a *repenting* Rebel live:
Are not thy Mercies large and free?
May not a Sinner trust in thee?
My Crimes are great, but don't surpass
The Pow'r and Mercy of thy Grace:
Great God! thy Nature hath no Bound,
So let thy Pard'ning Love be found.
Oh! wash my Soul from every Sin,
And make my guilty Conscience clean:
Here on my Heart the Burthen lies,
And past Offences pain my Eyes.

My

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My Lips with Shame my Sins confess
Against thy Law, against thy Grace :
Lord, should thy Judgments grow severe,
I am condemn'd, but thou art clear.
Should sudden Vengeance seize my Breath,
I must pronounce thee *Just* in Death :
And if my Soul were doom'd to Hell,
Thy righteous Law approv'd it well,
But save a trembling Sinner, Lord !
Whose Hope, still hov'ring o'er thy Word,
Would fix on some sweet Promise there,
Some sure Support against Despair.

The Prayer for Tuesday Evening.

For a true and sincere Repentance.

O Thou great and glorious God ! Father of all Mercies and Comforts, who takest Pleasure in those that come unto thee with Faith, and willest not the Death of a Sinner, but rather that he would be converted and live ; look down, I beseech thee, with Pity and Compassion upon me, who fall low upon my Knees before thee, confessing that I have provoked thy Divine Majesty, in divers Instances of my sinful Life : But now I fly unto the Arms of thy Mercy, for Pardon and Forgiveness : O let the infinite Merits of my dear Redeemer make Satisfaction for me, in the Pardon and Forgiveness of all my Sins,

Lay

Lay not to my Charge, O Lord, the Sins that I have this Day been guilty of, but let those and all the other Follies of my Life past be for ever blotted out of thy Remembrance; and receive me I beseech thee into my Favour, which I value above all the Happiness of this World; for, what would it profit me to gain the whole World, and lose my own Soul? Oh! Grant me a lively Sense of the Folly and Danger of Sin, that I may truly and sincerely abhor that which is Evil, and cleave to that which is Good; and with an unwearied Diligence follow after the Things which make for my everlasting Peace and Happiness. And whereas, O Lord! I am a weak and frail Creature, and encompassed with many temptations, vouchsafe to strengthen and assist me with thy Grace, that through thy most mighty Power I may be enabled to withstand all the Allurements of the World, the Flesh and the Devil: [particularly *.]

Let thy Holy Spirit direct and ** Here name the Sins you are most guilty of.* rule my Heart, that I may think and do always such Things as are right-ful and pleasing in thy Sight. And,

Give me such a Fortitude and Resolution, as will support me under all Discouragements, Difficulties and Dangers in my Christian Warfare; that will carry me through all Trials, and enable me to triumph over the great Enemy of my Salvation; that having, by the divine Assistance

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istance, fought the good Fight, and finished my Course, I may at last receive that Crown of Glory, * which thou hast promised to thy faithful Soldiers and Servants, † through the Merits, and for the Sake of the great Captain of our Salvation, Jesus Christ the Righteous, who is the Propitiation for our Sins ||.

And now, O Father of all Mercies! in an humble Sense of thy great Goodness, I adore and praise thy glorious Majesty for all thy manifold Blessings and Mercies, particularly for those of the Day past; I bless thee, O Lord, for whatever Good I have done, and whatever Evil I have escaped; for preserving me in Health and Safety, for providing so plentifully for me; but, above all, I praise and magnify thy Holy Name, for the Redemption of the World, by the Death and Passion of thy dear Son.

O give me Grace to make a right Use and Improvement of these and all thy Mercies: Be pleased, O Lord, still to continue thy Favour and Protection to me; preserve me this Night from all Evil, but especially from that of Sin; give thy holy Angels Charge over me, that no evil Accident may come near to hurt me; and raise me up again in Health and Safety, with a Heart full of Love to thee, and Zeal to thy Service, through Jesus Christ our Lord, in

* 1 Tim. vi. 12.
xxv. 21, 23.

* 2 Tim. iv. 7.
|| 1 John ii. 2.

† Matth.
|| 1 John iv. 10.
whose

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whose most holy Name and Words I presume to call upon thee, saying, *Our Father, &c.*

The Meditation on Wednesday Morning.

On Self-Examination.

Let a Man examine himself, and so let him eat of that Bread and drink of that Cup. 1 Cor. xi 28.

I. **R**Emember, O my Soul, how we concluded our last Meditation, and that Promise and Resolution we have made, *truly to repent of all our former Sins*, which must be a Sense, a Sorrow and Confession of them all, and a stedfast Purpose or Resolution to lead a new Life; according to that good Direction and Admonition of the Church which exhorteth us, *To examine our Life and Conversation by the Rules of GOD's Commandments; and whereinsoever we shall perceive ourselves to have offended, either by Will, Word, or Deed, there to bewail our own Sinfulness, and confess ourselves to Almighty GOD, with full Purpose of Amendment.** Such an Examination of our Consciences, if it be frequent, is one of the best Instruments of a Christian Life, and therefore it ought not to be neglected, when we have Time and Leisure for so great a Work. Because, when

* See the Exhortation to the Communion Service.

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we make a solemn Profession of Repentance we ought to be particular in confessing our Sins to God, and in bewailing the several Aggravations of them. Now it is impossible to do this effectually, unless we search into our Minds, and compare our Actions with the Rule of God's Word.

II. This Method, no Doubt, is an admirable Means to improve us in Virtue, and the most effectual Way to keep our Conscience awake, and to make us stand in Awe of ourselves, and afraid to sin, when we know before-hand that we must give so severe an Account to ourselves of all our ungodly, unjust, and uncharitable Actions; of all our vain and filthy Speeches; of all our wanton, proud, and covetous Thoughts; by which our Nature is defiled, God made our Enemy, and we are excluded the Kingdom of Heaven without Repentance.

III. Is not then this our Duty? Nothing can possibly be plainer. We must bethink ourselves, *how* we have spent our Life past? what Commands of GOD we have *transgressed*? what we have *neglected*? what we have done which was *forbidden* by GOD? and what we have not done which was *commanded*? And moreover,

IV. After we have thus laboured to gain a *true Sense* of our Sins, we must endeavour for Contrition, or a sorrowful bewailing of our own Sinfulness, in Thought, Word and Deed, which
must

must always bear some Proportion to the Degrees of our Sins ; according to that holy Resolution of the royal Psalmist, *I will declare my Iniquity, and be sorry for my Sin.* And this will necessarily teach us, that we must *confess* ourselves to God, not in general Terms, that we are Sinners with the rest of Mankind ; but by a special Declaration to God of all our most heinous Sins, with all their several Aggravations, laying open our Sores to our heavenly Physician, and firmly resolving to lead a new Life.

V. Do not think then that it is enough to *confess our Sins to GOD*, and to be *unfeignedly* concerned and sorrowful for having offended him ; this is far short of a *true Repentance*. No, my Soul, that would be adding Sin to Sin, and grieving the Holy Spirit by the Mockery of GOD. But you must remember, that as our Sins are against GOD, and against our Neighbour ; so Repentance implies not only our Sorrow for Sin, but an Endeavour to *undo, as far as we can, whatever we have done amiss.* And,

VI. Therefore the Church directs, *If you shall perceive your Offences to be such, as are not only against GOD, but also against your Neighbour, then you shall reconcile yourself unto them, being ready to make Restitution and Satisfaction according to the utmost of your Power, for all Injuries and Wrongs done by you to*
F any.

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any other ; and being likewise ready to forgive others that have offended you, as you would have *Forgiveness* of your own *Offences* at *GOD's Hands*. * But what sayest thou, my Soul ? If I am able to make no *Restitution* or *Satisfaction* at all, for the *Injury* I have done my *Neighbour*, must I not come to the *Sacrament* ; *provided* I acknowledge and confess my *Sins* to *GOD*, and promise in my *Mind* to make *Amends* whenever I am able ?

VII. Yes certainly ; for as *GOD* requires no *Impossibilities*, so he expects no more than we are able to do : and this being all the *Repentance* we can shew under an *Inability* of making *Satisfaction* for the present, we may be well assured, that where such a *Resolution* of being *just* and *honest* is attended with a hearty *Contrition*, that will be sufficient 'till we are able to put it in *Execution*.

VIII. So that the Sum of what I have said is this, That *Confession* and *Restitution* are the *two external Tokens* of *Repentance* ; and I am persuaded, that the *Rule* and *Measure* of *Confession* (to the *Parties* injured) is the *Benefits* that would arise by it : And the *Rule* and *Measure* of *Restitution* is a *Man's Ability* of making it. So that where *Mischief* and no *Good* would come by *Confession*, there

* See the *Exhortation* to the *Communion Service* of the *Church*.

I may

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I may repent without Confession, except to GOD. And where I am able to make no Restitution, there I may repent sincerely without it; and so may come to the holy Sacrament tho' I have done much Wrong and Injury. Yet as the Exhortation * directs, *in Cases of Difficulty you ought to consult your spiritual Guide.*

The Hymn, for Wednesday Morning.

On Confession of Sins to GOD.

IF I keep Silence, and conceal
My heavy Guilt within my Heart,
What Torments doth my Conscience feel!
What Agonies of inward Smart!
I spread my Sins before the Lord,
And all my secret Faults confess;
Thy Gospel speaks a pard'ning Word,
Thy Holy Spirit seals the Grace.
For this shall every humble Soul
Make swift Addresses to thy Seat:
When Floods of huge Temptations roll,
There shall they find a blest'd Retreat.
How safe beneath thy Wings I lie,
When Days grow dark, and Storms appear!
And when I walk, thy watchful Eye
Shall guide me safe from every Snare.

* See the Exhortation to the *Communion Service* of the Church.

Another.

HOW blest the Man, for ever blest,
 Whose Guilt is pardon'd by his GOD,
 Whose Sins with Sorrow are confess'd,
 And covered with his Saviour's Blood!
 Blest is the Man to whom the Lord
 Imputes not his Iniquities;
*He pleads no Merit of Reward,**
 And not on *Worth*, but *Grace* relies,
 From Guilt his Lips and Heart are free,
 His humble Joy, his holy Fear,
 With deep Repentance well agree,
 And join to prove his Faith sincere.
 How glorious is that Righteousness,
 That hides and cancels all his Sins!
 While a bright Evidence of Grace
 Thro' his whole Life appears and shines.

*The Prayer, on Wednesday Morning.**For Resignation and Assistance.*

O GOD, the Creator and Preserver of all
 Mankind, by thee I have been holden
 up ever since I was born; and by thy Good-
 ness it is, that I have been preserved the Night
 past from all Perils and Dangers. Grant me
 a perpetual Sense of thy Goodness; that to
 the Remembrance of thy past Favours may
 beget in me such an humble Reliance on thy

* Rom. ii.

Fatherly

Fatherly Care and good Providence, that I may perfectly resign myself to thy Disposal in all Things, as most Just and Righteous.

O let me never abuse thy Patience, nor despise thy Goodness; but let thy Fear be always before my Eyes, that I may not sin against thee; but that, giving up myself entirely to thy Service, I may endeavour in all Things to obey thy blessed Will, and to keep a Conscience void of Offence both towards Thee, and towards all Men.

For which End, O Lord, vouchsafe me the Assistance of thy Holy Spirit, for of myself I am not able to please thee; my Nature being corrupt, and miserably prone to what is Evil. I am every Way beset with Temptations, and my own Experience sadly teaches me, how easily I am drawn away by the deceitful Tempter. But, O thou, who art the Saviour of all that put their Trust in thee, deliver me, I beseech thee, from that cruel Enemy of my Soul, who is daily lying in wait to destroy me; *be thou my strong Hold, whereunto I may always resort; and evermore mightily defend me; for thou hast been my Succour ever since I was born; O leave me not to myself, neither forsake me, O GOD of my Salvation.**

Lead me, I beseech thee, in the Way wherein I should go, guide me by the Right

* Psalm lxxi.

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Hand, and conduct me safely through the dangerous Snares and Temptations of this wicked World : And, though thou shouldest permit me to fall into severe Trials, yet suffer me not, I beseech thee, to be tempted above what I am able to bear; let no Calamity ever drive me from thee, nor any Prosperity cause me to forget thee. But,

Grant that all thy Providences towards me may work together for my Good, and be a powerful Means to bring to thyself, and to an entire Dependence upon thee; let not the World get Possession of my Heart, which has been so often dedicated to thy Service: Let not those Pumps and Vanities, which I have so solemnly renounced, become the Objects of my foolish Desires; but be thou, O GOD, my only Joy and Delight, my Stay and Support, my Hope and my Trust, my Rest and Comfort in this World, and my eternal Bliss and Happiness in that which is to come.

In Confidence whereof, O Lord, I humbly beg thy Blessing this Day upon all my honest Designs and Undertakings; direct me in all my Ways, that I may take nothing in Hand but what is agreeable to thy blessed Will; let no worldly Interest or Advantage ever prevail upon me to depart from my Integrity; but amidst the various Affairs of this Life give me Grace to set thee always before my Eyes, that
I may

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I may not sin against thee; and grant that I may be daily preparing for those Things that are eternal, thro' Jesus Christ our Blessed Lord and only Saviour, in whose Name and Words, I commend to thy Mercy and Protection myself and all Mankind, saying as he himself hath taught us, *Our Father, &c.*

The Meditation for Wednesday Evening,

Upon a firm Purpose, of Amendment, and a New Life.

In Christ Jesus neither Circumcision availeth any Thing, nor Uncircumcision, but a new Creature: Therefore we should walk in Newness of Life. *Gal. vi. 15. Rom. vi. 4.*

I. SEEing now, O my Soul, that we have taken all the Steps for a Reconciliation with a provoked GOD, and by this Sacrament and Repentance hope to make him a loving Father; let us then in the next Place, *stedfastly purpose to lead a new Life* * for the Time to come: I mean that we resolve in good Earnest to amend in all Particulars wherein we have found ourselves, upon Examination, faulty. This is the most essential Part of a sincere Repentance, and the chief Condition of finding Mercy with God. For,

* See the last Exhortation in the *Communion Service* in the Common Prayer Book.

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II. The preceding Parts of Repentance, on which we have meditated on this Course of our Devotions must be esteemed only as a Preparative to this. That which must complete and finish the Work of a true Convert, is to become a *new Creature*, to turn from our evil Ways, and to break off our Sins by Righteousness. This certainly must be our Desire and Intention, if ever we hope or expect any Benefit or Advantage from this *Solemn Rite* or *Covenant*, instituted by Christ himself; for he that comes with a Design or Intention of continuing in his former Sins, may most properly be compared to *Judas*, who *came* and *received*, and at the same time continued his Resolution of *betraying* his Master.

III. If then, my Soul, we resolve to live in the constant and habitual Practice of any known Sin, without the least Desire or Intention of Amendment, we shall be unfit to receive the holy Sacrament; and our Approach to the holy Table, no doubt, will be to eat and drink our own Damnation, since it is a plain Mocking of GOD, and a great Contempt and Abuse of his Divine Authority. We must therefore (by the Help and Assistance of GOD's Grace) resolve to lead a new Life, following the Commandments of GOD; For thus we read in the Word of GOD: He that covereth his Sins shall not prosper, but whoso confesseth, and forsaketh

forsaketh them, shall have Mercy. Let the wicked Man forsake his Ways, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our GOD, and he will abundantly pardon.

IV. *If any Man, says the Apostle, be in Christ, he is a new Creature;** and on the contrary, if we still continue in our sinful Ways, if we still join with wicked Company, and are as yet delighted with immodest Objects, and irreligious Books or Discourse, we may be sure that our former Examinations were but slight and superficial, our Sight and Sense of Sin trivial and indifferent, our Sorrow and Contrition of Spirit forced and hypocritical, and our Confessions formal and odious in the Sight of GOD.

V. Remember then the Direction of the holy Apostle, † and let me resolve as he advises, saying, *Let him that stole steal no more:* If I have been guilty of Lying, Slandering, Swearing, Blasphemy, Drunkenness, Intemperance, or Impurity, I will henceforward study to speak the Truth, and to avoid those Sins, and all Occasions of falling into them, and be continually upon my Guard against all the prevailing and usual Temptations to them.

* 2 Cor. v. 17. † Ephes. iv. 28.

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The Hymn for Wednesday Evening.

*The Character of a worthy Communicant, who
has made Restitution in order to a new Life.*

HE shall ascend thy Heav'nly Place,
Great God! and dwell before thy Face,
Who minds thy pure Religion now,
And humbly walks with GOD below;
Whose Hands are just, whose Heart is clean,
Whose Lips still speak the Thing they mean;
No Slanders dwell upon his Tongue;
He hates to do his Neighbour Wrong.
Scarce will he trust an ill Report,
Nor vent it to his Neighbour's Hurt:
Sinners of State he can despise,
But Saints have Honour in his Eyes.
Firm to his Word he ever stood,
And always makes his Promise good;
Nor dares to change the Thing he swears,
Whatever Pain or Loss he bears.
He never deals in bribing Gold,
And mourns that Justice should be sold:
While others gripe and grind the Poor,
Sweet Charity attends his Door.
He loves his Enemy, and prays
For those that curse him to his Face:
And doth to all Men still the same
*That he would hope or wish from them.**

* Matt. vii. 12. Luke vi. 31.

Yet,

Yet, when his holiest Works are done
His Soul depends on *Grace alone*.

This is the Man thy Face shall see:
And dwell for ever, Lord, with Thee.

The Prayer, on Wednesday Evening.

*For a full Purpose of Amendment, and to lead
a new Life.*

O GOD! the great Creator, gracious Preserver, and wise Governor of the World, I, thy unworthy Servant, falling down before thee, at this Time, to present my Prayers and Supplications before the Throne of Grace, admire and adore the incomprehensible Perfections of thy Nature, and gratefully acknowledge thy marvellous and undeserved Goodness to me and all thy Creatures.

I have nothing, O Lord! but what I have received from thee; thou gavest me my Being, and didst make me in a Capacity to know, and serve, and enjoy thee for ever; and out of the same infinite Bounty and Goodness, thou hast continued to me the Being which thou at first gave me; hast delivered me from a Multitude of Evils, which might have justly befallen me, and bestowed Mercies and Favours both on my Soul and Body, more than I can number.

O LORD,

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O LORD, I do now not only with great Shame and Confusion of Face, confess and bewail the Sinfulness and Vanity of my whole Life, but stedfastly resolve and purpose (through the Assistance of thy Grace and Holy Spirit directing me) to 'renounce the Devil and all his Works, the Poms and Vanities, of this wicked World, and all the sinful Lusts of the Flesh.' Be pleased, O Lord, to strengthen and confirm these good Resolutions in me. And I heartily thank thee, O Heavenly Father, for calling me to the State of Salvation through Jesus Christ my Saviour, who died for my Sins, and rose again for my Justification; and I humbly beseech thee, for his Sake, to give me Grace to continue in the same unto my Life's End.

Oh! that I could say I had made Returns to Thee, my GOD, in any Measure suitable to the Benefits, which I have received from thee: But, alas! I must with Shame acknowledge, that I have been guilty of great Ingratitude towards thee, the Fountain of all Good; I have been an unprofitable and unworthy Servant, and have neither loved, served, or obeyed thee, as I ought to have done; therefore it is owing to thy infinite Goodness, that I have now an Opportunity of humbling myself before thee. O let thy Goodness and Forbearance lead me, O Lord, to a true and unfeigned Repentance
of

of all my Sins; and for the Sake of thy beloved Son, (in whom alone *thou art well pleased* *) spare me, O Lord, spare me, and be not angry with me for ever; wash away all my Sins in that Fountain, which thou hast opened for Sin and Uncleanness, that nothing may interpose between thy Mercy and my poor Soul. Lay not to my Charge, O most merciful GOD! the Sins which I have this Day committed; and not only pardon them, but give me Grace from henceforward entirely to leave and forsake them, and to amend my Life *according to thy holy Word* †.

Make me always mindful that thou art every where present, and privy to my most secret Thoughts; that I may never dare to do any Thing but what is pleasing in thy Sight.

Possess me, O Lord, with a lively Sense of that Frailty of my Life, the Certainty of a Judgment to come, the unspeakable Glories of Heaven, and the most dreadful Torments of Hell; that I may in good Earnest set about the great Work of my Salvation, and never be so foolish as to prefer the Pleasures of Sin, which are but for a Season, before that everlasting *Fullness of Joy*, ‡ which is in thy Presence for evermore; but that duly considering the vast Disproportion there is betwixt this Life and

* Matth. iii. 17. † Psalm. cxix. 9. ‡ Psalm xvi. 11.

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my eternal State, I may live as becomes the Gospel of Christ, working out my Salvation with the greatest Care and Circumspection; that when the great and terrible Day of the Lord shall come, I may be admitted to the Inheritance of the Saints in Light, through the Merits and for the Sake of my blessed Saviour and Redeemer, Jesus Christ, in whose blessed Name I entreat thee to accept, O Lord, this Evening Sacrifice of my unfeigned Praises, which I now offer up to thy Divine Majesty, for thy great and manifold Mercies vouchsafed unto me; and more particularly for the Mercies of the Day past; for preserving me in Health and Safety, for providing so plentifully for me, and continuing to me the Enjoyment of so many Comforts. And,

I most humbly beseech thee to continue thy Mercy and Goodness towards me, and all that belong to me. Defend us this Night from all Dangers both of Souland Body; grant us quiet and refreshing Sleep: And, if thou art pleased to add another Day to our Lives, give us Grace to employ it in such a Manner, as may be well pleasing in thy Sight; through the Merits and for the Sake of thy beloved Son, Jesus Christ our Lord, who has taught us when we pray to say, *Our Father, &c.*

The

The Meditation on *Thursday* Morning.

Being the second Part of the Meditation upon a firm Purpose of Amendment, and a new Life.

Draw nigh to God, and he will draw nigh to you. *James iv. 8.*

ONCE more the Goodness of God, O my Soul ! has brought us to the Beginning of another Day. Let us then shew our Thankfulness by continuing those holy Resolutions, which we made before we laid down to Rest. I say, those Resolutions I have often made before, and have as often, I fear, broke through ; which if I should be so wicked as to violate hereafter, what must I do then ? must we go no more to that holy Table ? yes, we must still repent and be converted, and we shall be again accepted. For this Sacrament of the Lord's Supper doth not require perfect Obedience in all our Addresses to the Holy Altar ; or, that none must come but such as are in a sinless State of Perfection ; because there is no Man that liveth and sinneth not : for, who can say, *I have made my Heart clean, I am pure from my Sin ?* And therefore whatever persuadeth us to neglect or absent from this our Duty is of the Devil. For the Sacrament of
the

96 *The Week's Preparation Thurs. Morn.*

the Lord's Supper is not a converting, but a confirming, Ordinance, intended to preserve and increase that Spiritual Life and Grace, which we received at our Baptism: so that when we come to the Holy Communion, we come thither for fresh Supplies of Grace and Goodness, for the strengthening and refreshing our Souls in all Holiness and Virtue: And,

II. They that are taught of God, know that our Souls, by this Sacrament, are fortified and strengthened with Grace, Wisdom, Courage, and all other Spiritual Gifts, to keep us thro' Faith unto Salvation.

III. Both the Comfort and Benefit of it are great; the Comfort of it, because it does not only represent to us the exceeding Love of our Saviour, in giving his Body to be broken, and his Blood to be shed for us; but likewise seals to us all those Blessings and Benefits, which are purchased and procured for us by his Death and Passion, viz. the Pardon of Sin, and Power against it. The Benefit of frequent Communion is also of as great Advantage; because hereby we are confirmed in all Grace and Goodness; our Resolutions to live in Obedience and Conformity to God's Laws are strengthened; and the Grace of God's Holy Spirit, to do his Will, is hereby conveyed to us: It is the sovereign Remedy against all Temptations, by mortifying our Passions, and by spiritualizing
our

our Affections: In a Word, it is the likeliest Method to make the Body the Temple of the Holy Ghost, and to prepare the Soul for the Enjoyment of God to all Eternity. And therefore,

IV. Altho' if at any Time, through Ignorance, Surprise, or the Violence of any other Temptation, we should fall into those very Sins, which we have repented of and vowed against, when we were at the last Sacrament, yet these Relapses should not make us afraid of coming again, since we have always the Benefit of Repentance allowed to us: If after a Relapse we repent and renew our Resolutions with a hearty Grief and Contrition of Spirit, we are made whole as before.

V. It is not the Commission of this or that great Sin that will utterly exclude us from God's Mercy and Forgiveness, for then, indeed, no Person could escape Damnation, because there is not a just Man upon Earth that doeth Good and sinneth not. * But it is our Living and Dying without Repentance and Amendment, that brings God's Wrath and Vengeance upon us. And as his Mercies are not limited, he will not only pardon us once or twice, but always upon our Repentance and Return to him. For he excepts against no Time, no Age, or Season, but *whenever the wicked Man turneth*

* Eccles. vii. 20.

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away from his Wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive. * Neither is there any Sin, though never so vile and heinous in its own Nature, but shall be remitted and forgiven, unless it be *that* against the Holy Ghost. Therefore,

VI. I am resolved, that my frequent Failings shall not discourage me from attempting again and again, till I have gained my Point. I am fully convinced that there is nothing else to do, and that it is absolutely necessary I should resolve again and again, until my Resolutions have taken Effect, that I may reap good Fruit unto Salvation. †

The Hymn, for Thursday Morning.

The Penitent Communicant resolves to amend his future Life.

LORD, grant thy Statutes every Hour
May dwell upon my Mind;
Thence I derive a quick'ning Power,
And daily Peace I find.
To meditate thy Precepts, Lord,
Shall be my sweet Employ;
My Soul shall ne'er forget thy Word,
Thy Word is all my Joy.

* Ezek. xviii. 27. † John vi. 36. Rom. vi. 22. James iii. 18.

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How would I run in thy Commands,
If thou my Heart discharge
From Sin and Satan's hateful Chains,
And set my Feet at large !
My Lips with Courage shall declare
Thy Statutes and thy Name ;
I'll speak thy Words, tho' Kings should hear,
Nor yield to sinful Shame.
Let Bands of Persecutors rise,
To rob me of my Right :
Let Pride and Malice forge their Lyes
*Thy Law is my Delight. **
Depart from me, ye wicked Race,
Whose Hands and Hearts are ill ;
I love my God, I love his Ways,
And must obey his Will.

The Prayer, on Thursday Morning,

*For God's Blessing on the Amendment of our
Lives.*

O LORD, who hast made and dost govern
and preserve all Things, I prostrate my-
self before thee in an humble Adoration of thy
incomprehensible Majesty, acknowledging that
I depend entirely on thee, and render to thee
my most hearty Thanks, for all the Favours

* Psalm cxix. 77, 174.

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and Benefits, which thou hast so freely and undeservedly conferred upon me.

All thy Works praise thee, O Lord, and we the Children of Men, who have received singular Marks and Tokens of thy Favour, ought more particularly to praise and glorify thy holy Name, being made after thy own Image, and endued with reasonable and immortal Spirits, that we may reflect on thee the Author of our Being, and imitate thy Wisdom, Holiness, Goodness and Truth. But above all,

I desire to remember that great Demonstration of thy Love in giving thy dear Son to live amongst us, to die for us, and thereby to give us, upon the Condition of *Faith* and sincere *Obedience*, an assured Hope of immortal Life, which I so lately commemorated in the Sacrament of the Lord's Supper; in which I sealed my Love to thee, and renewed the Obligation which I have often made of my Soul and Body to thee.

I wait upon thee still for what thou seest good for them both; which I hope in thy Everlasting Mercy to obtain; humbly beseeching thee to pardon all my Forgetfulness of thee; and I most earnestly implore the Grace of thy Holy Spirit, to preserve in my Mind a powerful Sense of thee, an ardent Love to thee, and an holy Care to please and obey thee in all Things; and to this End I beseech thee give me the same Mind and Spirit which was in Christ Jesus our Lord;

Thurs. Even. for the Sacrament. 101

Lord; the Spirit of Wisdom and Understanding, and the Fear of thee; the Spirit of Meekness, Humility, Purity and Charity. And,

Grant that I may do thy Will with the like Chearfulness, Zeal, Constancy, Patience and Perseverance as he did; that so I may for ever bless thy Name, O Lord, for all the Helps and Assistances of thy good Spirit, which thou hast already blessed me withal.

I acknowledge thee in all my Ways; do thou direct my Paths, and teach me to manage all my Affairs with Prudence and Discretion; for thou art my Hope and Confidence; my Satisfaction, and my Peace; my Glory and my Joy. O be pleased to conduct me by thy good Spirit, thro' all the Temptations and Troubles of this mortal Life, to that blessed Place where our Lord Jesus Christ is gone before, who liveth and reigneth with thee in the Unity of the same Spirit, one GOD, World without End. *Amen.*

The Meditation for *Thursday* Evening,
Upon a lively Faith in GOD's Mercy thro'
Christ, and a quiet Conscience.

Examine yourselves whether you be in the Faith — *For* the Fruit of the Spirit is Love, Joy Peace, Faith, without which it is impossible to please GOD. *2 Cor. xiii. 4 Gal. v. 22. Heb. xi. 6.*

I. **R**EMEMBER, O my Soul! that the Church exhorts us, and tells us in express

press Words, *It is requisite that no Man should come to the holy Communion, but with a full Trust in GOD's Mercy, and with a quiet Conscience**; whence we learn, That the Benefits of our Saviour's Death and Passion in this Sacrament are indeed *freely* offered unto ALL, but only *effectually* to BELIEVERS, as we read in St. *John*, *As many as received him, to them gave he Power to become the Sons of GOD, even to them that believe in his Name.*

II. All that Christ hath done and suffered for us Men and for our Salvation can never profit us, unless we have *Faith* to believe it: That which must render the Benefits and Blessings of the Gospel effectual to our Salvation, is our Faith in Christ, who himself declares, that whoever heareth his Words, and believeth on him that sent him, hath eternal Life and shall not come into Condemnation, but is passed from Death unto Life. The antient Churches accounted those only *faithful*, who had received the *Lord's Supper*, and our Church still continues that primitive Doctrine, 'Draw near with
' Faith, and take this holy Sacrament to your
' Comfort.' But if thou, my Soul! askest what that Faith is? remember it is that Faith, which hath GOD's Mercy for its Object through Christ, as the Fountain and Foundation of all

* See the Exhortation to the Communion Service.
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those infinite Blessings and Comforts, which we gain by his Manifestation in the Flesh.

III. Now, my Soul, I pray thy Advice; tell me, what is here intended by a *quiet Conscience*? For I can never apply God's Mercy to myself by Faith, whilst I distrust the Truth and Sincerity of my own Repentance, as being *sincere* and *accepted* of GOD: But I am as well convinced, that a Man may mistake his Case, and therefore a quiet Conscience is not always a *secure* State with Respect to GOD: For, if a Man believe he has repented truly, and yet has not, he is never the nearer Pardon for thinking himself pardoned. So that,

IV. It is plain, a Man may have a *quiet Conscience*, when he is really in great Danger; and again, he may have a *troubled Conscience*, when he is indeed forgiven, and intitled to GOD's Favour: yet though I am fearful of not having repented as I ought to do, I can never believe that GOD will judge Men finally, by their present Assurance or Despondency, but by the Truth and the Sincerity of their Repentance.

V. Here, methinks, O my Soul, thou sendest me for Advice to the *Church*, who understands by a *quiet Conscience*, such a Trust in GOD's Mercy, as that if a Man be duly qualified he shall be certainly accepted of him, and be forgiven: And directs such Men, whose Sins may be of such a Nature, as that they shall be
solely

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solely perplexed to understand what Sort of Repentance is necessary to the obtaining Forgiveness, to advise with their *spiritual Guides*, to be instructed and set aright. For,

VI. They will teach them the true Extent of GOD's Mercies in Jesus Christ, and what it is will qualify them for Forgiveness of their Sins. This is the *quiet Conscience* that the Church requires of a Communicant; a Conscience well informed of the Nature of GOD's *Promises* and *Threats*, and of the Nature of *Repentance*, and of its own *State* and *Condition*. Thus, if I understand you right, you say, that the *Quiet* of a Man's Conscience depends upon his firm Opinion and Persuasion.

VII. But, O my Soul! I have found that our *Safety* and *Security* depend upon our Practice; for GOD accepts us not according to what we believe of ourselves, *but according to what we do and truly are*. If therefore upon a *serious Examination* of my Life past, I find I am, in Earnest, very much concerned for having offended GOD, and stedfastly purposed *to do so no more*; that by the Assistance of his Grace I am resolved to lead a new and better Life for the Time to come; and that I do *firmly believe*, if I do so, GOD will for Christ's Sake accept of my Repentance, and enable me more and more to walk carefully before him; I may come to the Sacrament, although I, having often broke
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Thurs. Even. for the Sacrament. 105

my good Resolutions before, may be still afraid
of the *Truth* and *Sincerity* of my Repentance.

*The Hymn for Thursday Evening,
To be repeated by a quiet Conscience.*

O Lord ! secure and blest are they,
Who feel the Joy of pardon'd Sin :
Should Storms of Wrath shake Earth and Sea,
Their Minds have Heav'n and Peace within.
The Day glides sweetly o'er their Heads,
Made up of Innocence and Love ;
And soft and silent, as the Shades,
Their nightly Minutes gently move.
Quick as their Thoughts their Joys come on,
But fly not half so fast away ;
Their Souls are ever bright as Noon,
And calm as Summer-Evenings be.
How oft they look to th' heavenly Hills,
Where Groves of living Pleasures grow ;
And longing Hopes and chearful Smiles
Sit undisturb'd upon their Brow.
They scorn to seek our golden Toys,
But spend the Day and share the Night,
In numbering o'er the richer Joys,
That Heaven prepares for their Delight.
While wretched we, like Worms and Moles,
Lie groveling in the Dust below,
Almighty Grace renews our Souls,
And we'll aspire to Glory too.

G

Another.

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Another.

FAR from my Soul sad Thoughts be gone,
And leave me to my Joys:
My Tongue shall triumph in my GOD,
And make a joyful Noise.
Darkness and Doubts had veil'd my Mind,
And drown'd my Head in Tears,
Till sov'reign Grace with shining Rays,
Dispell'd my gloomy Fears.
Oh! what immortal Joys I felt,
And Raptures all divine;
When Jesus told me I was his,
And my Beloved mine!
In vain the Tempter frights my Soul,
And breaks my Peace in vain;
One Glimpse, dear Saviour, of thy Face
Revives my Joys again.

The Prayer, on Thursday Evening,

For Peace and Quietness of Conscience.

O LORD GOD, our Heavenly Father,
who, for the greater Confirmation of our
Faith and Confidence in thy Mercy, hast in thy
Holy Gospel declared, that whosoever believeth
in thy Son Jesus Christ, shall not perish, but
have everlasting Life; and that this is Life
eternal, to know thee, the only true GOD,
and Jesus Christ whom thou hast sent; increase
this Knowledge, and confirm this Faith in me
evermore.

Thurs. Even. for the Sacrament. 107

evermore. Grant that I may have such a lively Faith as will shew itself by Love and good Works; such a victorious Faith, which may enable me to overcome the World, and conform me to the Image of thy Son Jesus Christ. O grant me such a due Sense of thy infinite Mercy, shewn to Mankind in so much Misery, as may never depart out of my Mind. I steadfastly believe, O blessed Jesus, that thou didst suffer upon the Cross, to save me and all the World from the Guilt and Punishment of our Sins. O give me that Grace, that I may die to Sin, and rise unto Righteousness. Accept of my imperfect Sorrow, Repentance, Faith, and Resolutions; and let the precious Merits of my crucified Saviour supply all my Wants and Imperfections. Thou hast said, *Come unto me, all ye that are weary and heavy laden, and I will refresh you.* O blessed Jesus, I come unto thee in Humility, and deeply sensible of my great Unworthiness; O do thou bear this Burden of Sin for me, and refresh me with comfortable Hopes of thy Mercy and Forgiveness, and the Truth of thy Salvation.

I adore thee, my GOD, and make an entire Resignation of myself, and of all that I am and have, into thy Hands; desiring now, and to all Eternity, to depend on thee, my GOD, and my Inheritance.

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To thee I owe all the Comforts of Life, Health, Peace and Plenty I enjoy, and Freedom from all those Pains, and Miseries, and Evils, I am subject to, and have deserved at thy Hands. I desire above all Things to give most humble and hearty Thanks to thee, O GOD the Father, for the Redemption of the World by thy Son Jesus Christ our Lord; for the Means of Grace, which thou hast ordained by thy Word and Sacraments, *and the Hopes of Glory.*

I beseech thee in and through our Lord Jesus Christ, who was pleased to suffer Death upon the Cross for our Redemption, to pardon all the Sins I have at any Time committed; and grant I may find the Power of his Death, in my dying to Sin, and rising unto Righteousness; that being freed from Sin, all Things belonging to the Spirit may live and grow in me, now and for evermore.

I beseech thee, continue to my Soul the Grace, I received in the holy Sacrament, that I may order all my Words and Actions, and my whole Conversation with such Care and Prudence, as to give no Offence or Occasion of falling to any; but may be a good Example to others, and adorn the Doctrine of GOD our Saviour in all Things.

O let thy Holy Spirit always direct and rule my Heart, and of thy great Goodness bring me
to

to Life eternal; and give me Grace to do my Duty in that State of Life whereunto thou hast been pleased to call me, and make me therewith content. Continue to me, I beseech thee, the Blessings I enjoy, supply me with those I want, and turn from me all those Evils, which I most righteously have deserv'd, or which either the Malice of the Devil, or the Wickedness or Misfortunes of the World may bring upon me.

Let all Things that befall me in this World work together for my Good in the other; and grant me always those Things, whether prosperous or adverse, that may best conduce to, and be most profitable for, my eternal Salvation: Wherefore I resign, O Lord, and give myself up to thy Providence: I submit myself to all the Events, which it shall please thee to bring upon me: Do with me what thou seest good, and let thy holy Will be done in me, and by me, for the Sake of Jesus Christ our Lord, who hath taught us, when we pray, to say, *Our Father, &c.*

The Meditation, for *Friday Morning*,

On a Thankful Remembrance of the Death of Christ.

Thanks be unto God for his unspeakable Gift.

2 Cor. iv. 15.

I. **N**OW, my Soul! to Faith we must join
a thankful Remembrance of the

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Death of Christ, and of those Benefits which we receive thereby. Herein is Love, not that we loved GOD, but that he loved us, and sent his Son to be the Propitiation for our Sins. This is a Mercy far above all other Mercies; nay, it is this, which sweetens all other Mercies to us.

II. Had there been no Redemption, our Creation had only made us capable of endless Torments, and it had been better for us never to have been born, than to inevitable Ruin; which must have been our Lot and Portion, had not the SON of GOD, by his own Oblation of himself, once offered upon the Cross, made a full, perfect, and sufficient Sacrifice and Satisfaction to GOD for the Sins of the whole World.

III. We must declare and publish to the World, what God hath done to save Mankind from that Misery, which they had deserved, and to restore us again to that Happiness and Glory, which we could never expect or hope to enjoy, had not Christ died for us. With what Joy and Thankfulness then must we commemorate this exceeding Love of God, in the Salvation of Sinners by Jesus Christ?

IV. This was the proper End and Design of the Institution, to perpetuate this wonderful Love of Christ in laying down his Life for us; which our Saviour, a little before his Crucifixion,

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fixion, commanded, saying, *Do this in Remembrance of me:* This being a solemn Command of our Master and only Saviour thus dying for us, we cannot refuse Obedience thereto, without being guilty of the most horrible Ingratitude and Contempt of his Divine Authority, who of his great Love to us laid down his Life for all Men, and for our Salvation.

V. How then, my Soul! can they who profess themselves Christians and hope for Salvation by Jesus Christ, and yet not pay Obedience to this his Command, clear themselves of a downright Affront to his Sacred Majesty? May he not justly upbraid such Christians, as he did once the Jews, *Why call ye me Lord, Lord, and do not the Things which I say?* Oh! how unworthy are we of that Salvation, which he hath wrought for us, if we deny him so small a Favour, such a reasonable Request, as to commemorate his Death and bitter Passion as often as the Church hath thought meet to celebrate it, who did humble himself even to the Death of the Cross, for us miserable Sinners, who lay in Darkness, and in the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life!

VI. In this Sacrament of the Lord's Supper we have the Pardon and Remission of all our Sins; the Grace and Assistance of the Holy Spirit; and therefore, had we no Love, no
Regard

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Regard or Reverence to the dying Words of our Saviour, yet surely the Consideration of our own present and future Advantage, might prevail with us to be more frequent at the Lord's Table than we usually are.

*A Hymn of Thanksgiving, on Friday Morning,
In Remembrance of the Death of Christ.*

NOW let my Heart with godly Fear,
And mournful Pleasure sing
The *Death* of *Christ*, our great high *Priest*,
Our *Prophet* and our *King* !
'Tis he, my Soul ! whom God decreed,
For Crimes which thou hast done,
A *Sacrifice* and *Ransom* great ;
Th' Almighty's *only Son*.
Sing then, my Soul, God's wond'rous *Love* !
And bless thy Saviour's Name,
Whose *Death* hath made God's Justice known ;
By whom *Salvation* came.
The *Pangs* of our expiring Lord
Hell's dark Designs have broke,
And paid for Follies not his own,
Oh ! blest be thou, my *Rock* !
'Tis he whose *bloody Sweat* did send
His Pray'r to God on high,
And now, thro' him, our God will hear
The mourning Sinner's Cry.

His

His Righteousness is gone before,
And gains Access to God,
For those whose Feet shall stray no more,
But walk i' th' Heavenly Road.
So in his Praise I'll spend my Breath,
All my remaining Years ;
His Favour I will strive to gain
With Prayers, and Thanks, and Tears.
I'll to his Gates with Songs of Joy,
And to his Courts repair ;
I'll now devote myself to him,
Who made my Life his Care.
Let then my Heart for ever sing
Christ's Death, God's Love, and Grace!
Let the whole Church address their King
With Joy and Songs of Praise.
Sinners rejoice, and Saints be glad !
Christ's Death Salvation brought,
Which, in the *Supper of the Lord*,
We all to Praise are taught.
Then make it your divine Employ,
Pay Thanks and Honours due :
Tho' many to the Feast are call'd,
The Chosen are but Few. *

*The Prayer, on Friday Morning,
For a thankful Remembrance of the Death of
Christ.*

* Matt. xxii. 10, 14.

MOST

MOST Holy and Almighty God, our heavenly Father, who of thy tender Mercy didst give thy only Son, Jesus Christ, to suffer Death upon the Cross for our Redemption, and hast instituted and ordained Holy Mysteries as Pledges of his Love, and for a continual Remembrance of his Death and Passion, to our great and endless Comfort: Behold, I do most affectionately, and with all the Powers of my Soul and Body, return my most hearty Praise and Thanksgiving for thy great Mercy and Compassion to me and all Mankind, in sending thy only Son into the World to redeem us from Sin and Misery, and by his meritorious Death and Passion to purchase for us eternal Life. Grant, O Lord, that I may always most gratefully remember this exceeding Love of my only Saviour Jesus Christ, thus dying for me; and work in me all such holy and heavenly Affections, as may dispose my Heart to be a worthy Guest at that holy Table, prepared for the continual Remembrance of the Sacrifice of the Death of Christ, and of those Benefits which we receive thereby. Praise the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thy Sin, and healeth all thy Infirmities, who saveth thy Life from Destruction, and crowneth thee with Mercy and Loving-kindness.

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Frid. Even. for the Sacrament. 115

I thy humble Servant entirely desire thy Fatherly Goodness mercifully to accept this my Sacrifice of Praise and Thanksgiving; most humbly beseeching thee to grant, that by the Merits and Death of thy only Son Jesus Christ, and through Faith in his Blood, I and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion. And here I offer and present unto thee, O Lord, my Soul and Body, to be a reasonable, holy, and lively Sacrifice unto thee; humbly beseeching thee, that I, and all who are Partakers of the holy Communion, may be filled with thy Grace and heavenly Benediction. And although I am unworthy, through my manifold Sins, to offer unto thee any Sacrifice, yet I beseech thee to accept this my bounden Duty and Service; not weighing my Merits, but pardoning my Offences, through Jesus Christ our Lord; by whom and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without End. *Amen.*

The Meditation for *Friday Evening*,
Upon Universal Charity.

Above all these Things put on Charity, which is the Bond of Perfectness. *Coloss. iii. 4.*

I. **O** My Soul! Our *Thankfulness* cannot be heightened, but by the reviving in
our

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our Minds the Memory of the Benefits we have received ; and we are very properly led to *these* when we are celebrating the great Instance of God's Love to Mankind, in his Son *Jesus Christ*. Our *Charity* to all *Others* can never be more effectually improved, or inflamed, than when we take our Obligations to it from the *Love* of God to ourselves, shewn in the *Commemoration* of the *Death* of *Christ* ; and from our being all united in one *Body* under him our *Head*.

II. Thou knowest that Faith without Charity is dead ; and as I am but Dust and Ashes, thou must quicken me, or I shall not be able to profit any Thing from all these good Resolutions thou hast brought me to.

III. Hitherto we have been setting ourselves right towards God ; but I am told this is not all, we must proceed further, and enquire how the Heart stands towards our Neighbour, since we are expressly forbidden to offer up any Gift or Oblation unto God, if our Hearts are leavened with Malice, Hatred, or Revenge.

For, as Christ prefers Mercy before Sacrifice, we must forgive all manner of Injuries, before we presume to eat of that Bread, or to drink of that Cup. And it is expressly said, that our Prayers are not accepted, nor our Pardon sealed in Heaven, until such time as we forgive Men their Trespases ; so that we
can

can never be welcome or worthy Guests at this heavenly Feast, where Jesus the Saviour of Penitents and the Prince of Peace is spiritually present, unless our Repentance reconcile us to God, and our Charity to all Mankind. Wherefore we are told that it is requisite to be in Charity with all Men *. Flesh and Blood think this a hard Lesson. Tell me then, should my Friend prove false, injurious, and endeavour to undo me ; must I still trust him, love him and favour him as I used to do ? Should he seek to take away my Estate, to hurt my Reputation, or assault my Person ; must I endure this patiently, and seek no Remedy, but treat him still in the friendly Manner I used to do ?

IV. I remember, thou hast told me how Christianity obliges us to *bate no Man* ; to *do no Man any Injury* ; to *seek no Revenge* ; † nor to *take* any, tho' it might be done with Secrecy and Safety : Nay, that it obliges us to pray to GOD for the Forgiveness of such, as may have injured us in the highest Measure, and obliges us to deny them nothing that is due in Justice, in Humanity, and Mercy : So that

V. Their Enmity and ill Usage will never excuse me from doing them any good Turns that are due to them as Men or Christians. But can this hinder me from defending

* See the last Exhortation in the Communion.

† Matth v. 44. Luke vi. 13.

myself from any Injury or Violence? from recovering what is my own? Or, from bringing upon them whatever Mischief the Law will inflict upon such Transgressors?

VI. Shall Christianity hinder me from breaking off Friendship with one, who has shewed himself unworthy of it? Nay, I am well satisfied that the Doctrine of Christ is of greater Purity, than to require me to continue him in that Confidence and Trust, he has heretofore been in, but now forfeited by Falshood and ill Usage. I know there can be no *Communion between the Disciples of GOD and Belial* * so that if we must not hate, yet we may dislike any one, that injures our Reputation, Fortune, or Person.

VII. This I understand to mean, that we cease our Friendship as to Opinion, but not our Readiness to do all good Offices; as for Example, if I have injured any one, I must be reconciled and make Amends; and if any one has injured me, I must pray to GOD to forgive him, and so forgive him myself, as to *return no Evil for Evil* †, nor take any Advantage against any to their Prejudice.

VIII. Therefore, my Soul! it concludes in this: If our Adversary be unreasonable, and will not be reconciled to us, it is enough that we have desired it, and shew ourselves disposed to

* 2 Cor. vi. 14. † Matth. v. 44. Luke vi. 13.

it: Only I shall always learn of thee to have immediate Recourse in all Difficulties, which may happen in like Cases, to some prudent and good spiritual Guide, who will tell me what is to be done in the Matter; and especially I shall remember, that to be on the forgiving Side, is Wisdom, and Pleasure, and Superiority; yea, it is to do bravely, and to be a good Christian.

*The Hymn for Friday Evening,
Upon Universal Charity.*

HAD I the Tongues of *Greeks* and *Jews*,
And nobler Speech than *Angels* use,
If Love be absent I am found
Like tinkling Brass, an empty Sound. *
Were I inspir'd to preach and tell
All that is done in Heaven and Hell:
Or could my *Faith* the World remove
Still I am nothing without Love.
Should I distribute all my Store
To feed the Hungry, cloathe the Poor.
Or give my *Body* to the Flame
To gain a Martyr's glorious Name,
If Love to GOD and Love to Men
Be absent, all my Hopes are vain.
Nor Tongues, nor Gifts, nor fiery Zeal
The Work of Love can e'er fulfil.

* 1 Cor. xiii 7.

The second Hymn, for Friday Evening,

On Christian Love and Charity.

CHARITY, decent, modest, easy, kind,
Softens the high, and rears the abject Mind;
Knows with just Reins, and gentle Hand to guide,
Betwixt vile Shame and arbitrary Pride.
Not soon provok'd, she easily forgives;
And much she suffers as she much believes.
Soft Peace she brings wherever she arrives;
She builds our Quiet as she forms our Lives:
Lays the rough Paths of peevish Nature even;
And opens in each Heart a little HEAVEN.
Each other Gift, which GOD on Man bestows,
Its proper Bounds and due Restriction knows:
To one fix'd Purpose dedicates its Power,
And finishing its Act, exists no more.
Thus in Obedience to what HEAVEN decrees,
Knowledge shall fail, and *Prophecy* shall cease:
But lasting CHARITY's more ample Sway,
Nor bound by Time, nor subject to Decay,
In happy Triumph shall for ever live,
And endless Good diffuse, and endless Praise
receive.

Then constant FAITH and holy HOPE shall die,
One lost in Certainty, and one in Joy:
Whilst thou, more happy Pow'r, fair Charity,
Triumphant Sister, greatest of the three.

Thy

Thy Office and thy Nature still the same,
Lasting thy Lamp and unconsum'd thy Flame,
Shall still survive——
Shall stand before the Host of HEAVEN confest,
For ever blessing, and for ever blest.

Another.

HOW blest the Man whose Bowels move
And melt with Pity to the Poor,
Whose Soul with sympathizing Love
Feels what his Fellows do endure !
His Heart contrives for their Relief
More Good than his own Hands can do ;
He in the Time of gen'ral Grief
Shall find the Lord has Pity too.
His Soul shall live secure on Earth,
With secret Blessings on his Head,
When Drought, and Pestilence and Dearth
Around him multiply their Dead.
Or if he languish on his Couch
GOD will pronounce his Sins forgiv'n,
Will save him with a healing Touch,
Or take his wailing Soul to Heav'n.

The Prayer, on Friday Evening,

For Love and Charity to all Men.

ALMIGHTY and everlasting GOD, the
Creator and Governor of all Things, who
knowest our Necessities before we ask, and our

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Ignorance in asking; grant that all reasonable Creatures who fear and obey thee, and are capable of understanding the Greatness and Glory of thy Attributes, may unfeignedly admire and adore thee, and express their Veneration and Praises of thee, in Ways most suitable to the Condition of their Nature, and the Discoveries of thy divine Will, revealed to us by Jesus Christ our Lord.

O Lord, who has taught us that all our Doings without Charity are nothing worth; send thy Holy Ghost, and pour into my Heart that most excellent Gift of Charity, the very Bond of Peace and of all Virtues, without which, whosoever liveth is counted dead before thee; more especially, as I have presumed to commemorate the unspeakable Love of my blessed Saviour in dying for me, let not my Heart be destitute of Love towards my Brethren; extend thy Mercy and Forgiveness to all my Enemies, Persecutors and Slanderers, and turn their Hearts; which I as sincerely beg for them, as I hope for Mercy and Forgiveness at thy Hands. Possess me with Kindness and Good-Will for all Mankind, that my Faith may work by Love, and dispose my Heart, according to my Ability, to administer towards the Wants and Necessities of those, who are any Ways afflicted or distressed in Mind, Body, or Estate, and do unto all Men as I would they should do
unto

unto me in like Circumstances; that by doing Good for Evil, all Men may know I am thy Disciple. Oh! vouchsafe that all Mankind may come to the Knowledge and Belief of thy true Religion, that so the Kingdom of Christ may be extended, and the eternal Laws of Godliness, Righteousness, Charity, and Sobriety may be established throughout the whole World, to thy Glory, and the Salvation of all Mankind. For which End, grant that all who profess this thy true Religion may live in perfect Obedience to its Laws; and that Men, as the Infirmities of their Nature will permit, may obey thee with proportionable Sincerity and Constancy, as do the Spirits of the Saints in Heaven. Bestow on us, O gracious Lord, every Day through the remaining Part of our Lives, as many of the Things of this present World, as are sufficient for our necessary Subsistence, for the useful and innocent Conveniencies of Life, forgiving us our Sins, and withholding the Punishments we have thereby deserved; in like Manner as we freely and heartily for thy Sake forgive all those Injuries and Offences which we have received from others. Let all the Causes and Occasions of Temptations cease from us, or else deliver us from the Power of them; that we may not be moved either with the Enticements of Riches, Honours or Pleasures, or with the Fear of Want,

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Disgrace, or Pain, to do any Thing knowingly contrary to thy Will; and deliver us from all the Evils and Calamities, which either the Malice of the Devil, or the Wickedness or Misfortunes of the World might bring upon us, and set us at Variance with thee, my GOD, or thy Servants, our Fellow Creatures: And I most earnestly offer up these my Petitions, because, O GOD, I know that thou *canst* and *wilt* do more for us than we can desire or deserve, who art infinite in Power, Glory, Majesty, and Mercy, from everlasting to everlasting. *Amen.*

The Meditation for Saturday Morning,

Upon Fasting before Receiving the Holy Sacrament.

Let every Man be fully persuaded in his own Mind. He that eateth, eateth to the Lord, for he giveth God Thanks; and he that eateth not, to the Lord he eateth not, and giveth God Thanks. *Rom. xiv. 5, 6.*

I. **O** My Soul! Thou knowest that Flesh is weak and easily surprized; too often *carried about with every Wind of Doctrine*: * Thou hast had many Conflicts with me, but since thou hast brought me into Subjection to the Spi-

* Eph iv. 14.

rit, I am always ready to follow its Dictates. But, my Soul! Thou demandest one Thing of me which is not *Spiritual*; it is altogether *Corporeal*.

II. Thou requirest me to come fasting to the holy Table of the Supper of our Lord. If it be *necessary* to Salvation, I will; but if you consider the *Institution*, nothing of that Kind is necessary; for it was instituted *after Supper*: Nor has the Church made any Rule about it. Where therefore neither the Laws of GOD nor those of our Superiors have obliged us, we must use our Prudence, and do that we find best.

III. There are these Things, O my Soul! I shall propose in this Case; if you find that my *Fasting* makes you more *Devout* and *Serious*, and that you are in a *better* Frame of Mind, you should certainly choose to go to the Sacrament *fasting*; or if it be *indifferent*, and you are much the same whether I fast or not, and find it makes no Change at all in you, I would for Decency and with regard to *antient Practice* accompany you to the Sacrament *fasting*.

IV. But, as I have by Custom contracted such a Habit of eating or drinking some light Matter every Morning, that you know I shall be uneasy or disordered without it, so I hope you will permit me to do as I used to do, and that also for your own Sake, and to strengthen Devotion; because the Purposes of Fasting (which are to

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raise the Mind to GOD, and put it into a better Frame) are better answered by *moderate Refreshment*, than by *wholly* abstaining. Yet I say, that as neither GOD, nor the Church, has appointed the contrary, I would advise the Morning Abstinence on *Sacrament Days*, where the Inconveniency of doing it is none; but I must disapprove of it if there be any Inconvenience in abstaining.

V. And let us always remember, that whether we abstain, or not, we do it without Scruple in ourselves, and without censuring what another does, tho' contrary to what we do. But let us do in this, and in all other *indifferent Cases*, what we believe will tend most to our own *spiritual Edification*, without regard to what other People do; for every one is to give an Account of his own Deeds.

The Hymn, on Saturday Morning.

Indulge, O GOD, my humble Claim,
 Thou art my Hope, my Joy, and Rest;
 The Glories that exalt thy Name
 Stand all engag'd to make me blest.
 Thou Great and Good, thou Just and Wise,
 Thou art my Father and my GOD;
 And I am thine by sacred Ties,
 Thy Son, thy Servant bought with Blood.
 With

With Heart and Eyes and lifted Hands
For thee I long, to thee I look,
As Travellers in thirsty Lands
Pant for the cooling Water-Brook.
Not Fruits nor Wines that tempt our Taste,
Nor all the Joys our Senses know,
Could make me so divinely blest,
Or raise my chearful Passion so.
My Life itself without thy Love
No Taste of Pleasure could afford ;
'Twould but a tiresome Burden prove,
If I were banish'd from the Lord.
Amidst the wakeful Hours of Night,
When busy Cares afflict my Head,
One Thought of thee gives new Delight,
And adds Refreshment to my Bed.
I'll lift my Hands, I'll raise my Voice,
While I have Breath to pray or praise ;
This Work shall make my Heart rejoice,
And spend the Remnant of my Days.

Another.

B Road is the Road that leads to Death,
And 'Thousands walk together there,
But Wisdom shews a narrower Path
With here and there a Traveller.
*Deny thyself and take thy Cross, **
Is the Redeemer's great Command ;

* Matth. x. 38. Luke xiv. 27. Luke xvi. 24. Mark
viii. 34. Mark x. 21. Mortals

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Mortals must count their Gold but Dross,
If they would gain this heav'nly Land.

The fearful Soul that tires and faints,
And walks the Ways of GOD no more,
Is but esteem'd almost a Saint,
And makes his own Destruction sure;

Lord, let not all my Hopes be vain,
Create my Heart entirely new,
Which Hypocrites could ne'er attain,
Which false Apostates never knew.

The Prayer, on Saturday Morning,

*For obtaining such Abstinence, as is necessary
to subdue the Flesh to the Spirit.*

ALMIGHTY and everlasting GOD, to whose good Providence I ascribe my Health and Safety, and owe the Enjoyment of the comfortable Refreshment of the Night past, and the Avoidance of those Evils which I have justly deserved: For these, O Lord, and for all thy other Mercies, I desire to adore and bless thy glorious Name; humbly beseeching thee to accept this my Morning Sacrifice of Praise and Thanksgiving, in and through the Merits and Mediation of my dear Redeemer, who *fasted forty Days and forty Nights*, * to teach us such Abstinence, as may subdue our Flesh to

* Matth. iv. 2. Mark i. 3. Luke iv. 2.

the Spirit, whereby we may ever obey thy Will; and for his Sake, O Lord, I humbly beseech thee to pardon all my Sins, and grant that a due Sense of thy Mercies may be so deeply impressed upon my Mind, that I may love thee above all Things.

Vouchsafe me the Assistance of thy good Spirit, to inure me by Self-denial to bring my Body into Subjection; to punish all those Excesses I have been guilty of in the Use of thy Creatures; and to enable me to withstand the Temptations of this wicked World, and with an undaunted Courage and Resolution to bear up under all the Trials and Difficulties, which I shall meet with in my Christian Warfare. Let my Retirement from the World make me see the Vanity and Emptiness of it, and teach me to relish the Pleasures of spiritual Enjoyments; let me spend my solitary Hours in the Improvement of my Christian Knowledge, and do thou open my Eyes, that I may see the wondrous Things of thy Law. Make me heartily to bewail my Sins, and do thou work in me that godly Sorrow, not to be repented of; that so I may manifest the Sincerity of my Love, by a constant and habitual Care to do what is pleasing in thy Sight.

O Lord, *search my Reins and my Heart, prove me and examine my Thoughts;* * grant,

* Psalm cxxxix. 1. Psalm. vii. 9. Psalm xxvi. 2.

I may

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I may sincerely examine the State of my own Mind; that perceiving how bitter a Thing it is to depart from the living God, I may no longer continue at a Distance from the Fountain of Joy and Happiness; but be so truly honest and upright, and so stedfast and immovable in the Ways of Truth and Justice, that no worldly Interest or Advantage, how promising or great soever, may be able to shake my Integrity. And give me Grace, by confessing and forsaking my Sins, to be entirely converted unto thee, and to depend upon thy Providence, so as to rest contented under all the Dispensations of thy infinite Wisdom and Goodness. And tho' thou shouldst see fit to deprive me of any, or even all the Comforts of this Life, yet,

O gracious Father, leave me not destitute of those Things that accompany Salvation, nor deny me thy Favour which is better than Life itself. Whatever thou art pleased to deprive me of, yet take not from me, I beseech thee, the Comforts of thy holy Spirit; but in all the Troubles and Disappointments of this World, in all the Calamities and Trials I shall meet with here, *be thou my only Refuge and Support, my Stay and my Trust, my Saviour, and mighty Deliverer.* *

Stand by me in all Trials, succour me in every Temptation, support me in Discourage-

* Psalm xviii. 2. Psalm xl. 17. Psalm lxx. Psalm cxliv. 2. ments,

ments, and advise me in all difficult Cases: But especially, O Lord, I most importunately beseech thee, that when the Time of my Dissolution draws nigh, and all Things here begin to fail me, thou would'st then vouchsafe to strengthen and support me, and at last receive me into thy blessed Kingdom. And, till that Time draweth nigh.

Let thy great Goodness, O Lord, continue to me thy Favour and Protection; let thy watchful Providence be my Guide and my Guard. Keep me in thy Fear all the Day long, and grant that I may take nothing in Hand but what is agreeable to thy blessed Will. Into thy Hands I commend my Soul and Body, and all that are related to me, humbly beseeching thee to keep us from all Evil, to lead us into all Good, and carry us safely through the Dangers and Temptations of this wicked World, to that Place of everlasting Rest and Peace, which thou hast prepared for thy faithful Servants, through the Merits of thy beloved Son, Jesus Christ our Lord; in whose Words I call upon thee, saying,

Our Father, &c.

The Meditation for *Saturday Evening*,

On Presumptuous Thoughts.

I hate vain Thoughts, but thy Law do I love,
Psalms cxix. 113.

O My

O My Soul! how hast thou struck me, how am I dismayed at those Checks of thy Voice? The Enemy had almost filled me with *Presumptuous Thoughts* of my own Merits; I was very well satisfied, full of Joy and holy Consolation, assured of GOD's Favour, the Forgiveness of my Sins, and everlasting Happiness, since my Return from the Holy Sacrament, and our continued pious Exercise for this Week past: But

II. Thou art desponding, and fillest my Ears with *It may not be*: One *may*, says thou, be in GOD's Favour, without *knowing* or *believing* it; and one *may* be (in the Purpose of GOD) everlastingly happy in the World to come, and yet be miserable and desponding here on Earth. So we may be *forsaken*, and full of *Presumptuous* Consolations: And,

III. Now I remember, we have already spoken of and agreed in these Things before,* and I am fully satisfied that if we truly repent us of our Sins, they shall certainly be forgiven, and we shall certainly be happy; but that is in the World to come; so that I shall always think upon that excellent Admonition, never to credit any *inward* Comfort and Consolation, so much as to suffer them to puff me up any more that my *Sins are forgiven*, at such a *certain* Time, *at*, or *after* the receiving the Sacra-

* See the *first* Part of the *New Week's Preparation*.

ment; for that is not quite so sure. You have made me sensible that no such Joy or Consolation is annexed by any Promise of GOD, to the worthy Reception of the blessed Sacrament; I believe that the Benefits are secure by GOD's Promise to the worthy Receiver, from whence that Joy may reasonably result; but the Party may, by some Indisposition of Body or Mind, not be filled with it. And,

IV. Therefore I will not expect or depend upon any such unusual Lightsomeness or Consolations; but if they follow, it is well; if not, there is no Harm or Danger in the Want of them. I will prepare myself by true and sincere Repentance, and *come with Faith*, * and as well disposed as I can, and leave the rest to GOD. Herein I shall have the Satisfaction of having done my Duty in the best Manner I could, and with that I must be content; for the rest I see is not in my Power.

V. I will not be disconsolate upon this Occasion, by being disappointed of such Expectations, as my own warm Imagination only may raise in me, without any Reason or Promise made on GOD's Part. Though I should henceforward come away *cold* and little affected from the Sacrament, when I might expect my Heart must have been filled with devout Transports, I will not be dejected, nor believe I had not pre-

* See the last Exhortation in the Communion Service.

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pared myself as I ought to have done ; when thou, my Soul, upon examining my Heart, canst not justly charge me with any considerable Omissions or Negligence in that Work.

VI. Therefore, I will not be discouraged, if I find not that Content and Pleasure after my coming from the Sacrament, which I might hope and wish for before ; but I will go on steadily in the Ways of Virtue, and do my Christian Duties constantly ; and whether I feel the sensible Warmths, and Comforts of Religion or no, yet I shall be sure never to want at length the just Rewards of it ; for *those* depend upon Uncertainties, *these* upon GOD's Goodness, Promise and Truth, which cannot fail.

The Hymn, for Saturday Evening.

Upon a Presumptuous Heart.

IS there Presumption in my Heart ?
Search, glorious GOD, and see ;
Or do I act a haughty Part ?

Lord, I appeal to thee.

I charge my Thoughts, be humble still,
And all my Carriage mild,
Content, my Father, with thy Will,
And quiet as a Child.

The patient Soul, the lowly Mind,
Shall have a large Reward ;

Let

Let Saints in Sorrow lie resign'd,
And trust a faithful Lord.

Another.

BEhold how Sinners disagree,
The *Publican* and *Pbarisee*!
One doth his Righteousness proclaim,
The *other* owns his Guilt and Shame.
This Man at humble Distance stands,
And cries for Grace with list'd Hands;
That boldly rises near the Throne,
And talks of Duties he has done.
The Lord their diff'rent Language knows,
And different Answers he bestows;
The *humble* Soul with Grace he crowns,
Whilst on the *Proud* his Anger frowns.
Dear Father, let me never be
Join'd with the boasting *Pbarisee*:
I have no Merits of my own,
But plead the Sufferings of thy Son.

The Prayer, on Saturday Evening.

Against Presumptuous Thoughts.

ALmighty Lord GOD, who art infinitely great and infinitely good, the Maker and Lord of Heaven and Earth! I beseech thee to grant me a just Sense of my own Insufficiency, and a due Regard of thy sovereign

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reign Power and awful Majesty. O cleanse me from all Presumptuous Sins, lest they get the Dominion over me. For though thou hast shewn thyself a most kind and indulgent Father to me, yet alas! I have been an undutiful and disobedient Child, and have made every ungrateful Returns for those innumerable Mercies and Favours, which thou hast bestowed upon me. So that my Conscience accuses me of having done many Things contrary to thy blessed Will; of having acted foolishly and wickedly, contrary to my best and greatest Interest, which is to obey thy Will, and adore thy Majesty and Goodness.

I willingly acknowledge, O Lord, that the greatest Concernments of this World are as nothing when compared with Eternity; and yet how apt am I to grow careless and remiss in the great and important Work of my Salvation, and to suffer my Affections to be carried away after the Things of this Life; for which I cannot expect any other Desert than Death, the just Punishment of my Sin? But,

Thou art infinite in Mercy, and *willest not the Death of a Sinner*; remember then, I beseech thee, thy tender Mercies; and, for the Sake and Merits of my dear Redeemer, have Mercy upon me, and be not angry with me for ever. Accept, O Lord, of that full, perfect and sufficient Sacrifice, which thy beloved Son
offered

offered upon the Cross; and through the Merit of his bitter Death and Passion pardon all my Sins; particularly [*Here mention those you are most guilty of.*]

O Lord, give me an Interest in the Blood of that immaculate Lamb Jesus Christ; and grant, that I may never render those Sufferings which he underwent for Sinners, ineffectual to the Salvation of my Soul. Give me Grace seriously to consider that it is my indispensable Duty to forsake every evil Way; and to that End possess my Soul with just and lively Apprehensions of the infinite Disproportion there is between this World and the next; that I may make a right Use and Improvement of all those gracious Opportunities, which thou art pleased to give me, of working out my Salvation, and securing an Inheritance in that Kingdom, which is to last for ever. Let no Temptations or Allurements divert me from securing the Interests of my precious Soul; but

Grant that I may so pass through Things temporal as not finally to lose Things eternal; and that in all the Concernments of this Life, I may govern myself by the Rules of Temperance and Sobriety, Justice and Honesty, Prudence and Moderation, and with an entire Trust and Dependance on thy Fatherly Care and good Providence; that having always before my Eyes that great Account which I must

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must one Day give, I may never dare to do any Thing that may dishonour thy Name; nor be so wretchedly foolish as to purchase any Happiness in this World at the Expence of thy Favour.

Enable me to make thy Laws the Rule of all my Actions; that I may approve myself to thee, as becometh thy Servant; by being zealous and devout in thy Service, kind and charitable towards my Neighbour; by being meek and patient, quiet and peaceable, humble and inoffensive towards all Men, and, as far as in me lies, useful and beneficial to the World; that so glorifying thee here upon Earth, I may at my Departure hence enter into the Joy of my Lord, and be for ever glorified in thy Heavenly Kingdom. To this End,

I pray thee, give me Grace to make a right Use and Improvement of all thy Mercies, and vouchsafe, O Lord, to continue to me thy Grace, Favour and Protection. Be pleased in thy great Goodness to take me, and all that belong to me, this Night, under the Care of thy good Providence; defend us from all Perils and Dangers; and after the comfortable Refreshments of Rest and Sleep, raise us up in Health and Safety, with Hearts full of Love to thee, and Zeal to thy Service, that we may in the last Day be raised to Life immortal, through Jesus Christ our Lord; in the fullest Sense of whose Words I pray to be heard, saying, *Our Father, &c.*

Christ's

Christ's SERMON on the Mount,
being a Summary of the Christian Religion,
paraphrased by *Samuel Clarke*,
D. D.

CHAP. I.

Christ's Sermon on the Mount, beginning with the Beatitudes, ver. 1. Christ's Disciples to be Examples to the World, ver. 13. The Gospel fulfills and improves the Law, ver. 17. In the Case of Murder and Anger, ver. 21. In the Case of Adultery and Lust, ver. 27. In the Case of Divorces, ver. 31. In the Case of Swearing, ver. 33. In the Case of Revenge, ver. 38. Of loving our Enemies, ver. 43.

AND seeing the multitudes, he went up into a mountain: when he was set, his Disciples came unto him.

JESUS being pressed with the great Multitude of People, retired from them to the Top of a Hill, and when he was sat down, his Disciples, and * *as many as were desirous to hear his Doctrine*, drew near and stood about him.

2 And he opened his mouth, and taught them, saying,

* *Luke vii. 1.*

And

And he taught them in short the Doctrine of the Christian Religion, saying ;

3 Blessed *are* the poor in spirit for theirs is the kingdom of heaven.

Blessed are those that are poor and humble, modest and contented ; who set not their Hearts upon this present World, nor too eagerly seek the Riches and Splendor of it ; who prefer Righteousness before Wealth and Honour, and can readily despise and contentedly part with these Things for the Sake of Religion : Blessed, I say, are these Men ; for they are fitly prepared to be Members of the true Church of God here, and shall be rewarded with eternal Happiness hereafter.

4. Blessed are they that mourn : for they shall be comforted.

Blessed are those who live not in Voluptuousness, but seriously lament the Sins and Follies, and patiently endure the Hardships and Afflictions of this present Life : For they shall be comforted with the present Peace and Joy of the Holy Ghost, and with the Happiness of the World to come.

5 Blessed *are* the meek ; for they shall inherit the earth.

Blessed are those who are of a meek and gentle, a quiet and harmless Spirit ; free from Passion and Violence, from Haughtiness and Turbulency : For such Men shall generally be
secured

secured in the quiet Possession of their Rights in this World by the peculiar Providence of God; or, however, shall have an Inheritance in that *new Earth*, (2 *Pet.* iii. 13.) wherein Peace and righteousness are for ever to dwell.

6 Blessed *are* they which do hunger and thirst after Righteousness: for they shall be filled.

Blessed are those who earnestly desire to become truly virtuous and religious: For the Grace of God will never fail to direct such Men in the *right way*, and to assist them with *sufficient means* to attain the Fruition of true Virtue, both in the Satisfaction of the *present Practice of it*, and in the Fulness of its *future Reward*.

7 Blessed *are* the merciful: for they shall obtain mercy.

Blessed are those who are merciful and compassionate, ready to relieve the Necessities of those that want, and to forgive the Faults of those who have offended them: For to such Men God will be proportionably compassionate in the more ready Forgiveness of their Sins, and in bestowing on them the greater Abundance of his Mercy.

8 Blessed *are* the pure in heart: for they shall see God.

Blessed are those who are truly pure and holy, free from Hypocrisy, and Uncleaness; from all Filthiness both of Flesh and Spirit:

For to such Men, God will make greater and clearer Manifestations of himself in this Life; and in that which is to come, they shall have a nearer and more immediate Access to his Presence and Glory.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

Blessed are those, who make it their Business to promote the Peace and Welfare of Mankind; to do to all Men all the Good they can at all Times; and to endeavour to settle the World in universal Quiet and Love; For these Men, being made like to God in the Imitation of his most excellent Attributes, his Goodness and Love; shall be owned and received by him as his peculiar Children, and shall be made like him also in the Participation of his Happiness.

10 Blessed *are they* which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

Lastly, Blessed are those, who undauntedly suffer for the Sake of Virtue and true Religion: For these Men having given the greatest possible Proof of their Sincerity and Constancy, shall receive an extraordinary Crown, and a particular Degree of Reward in Heaven.

11 Blessed *are ye* when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

When

When therefore Men shall revile, and reproach, and persecute you, and say all Manner of evil Things of you falsely, and do all Manner of Injuries to you unjustly, only for the Sake of Virtue and the Profession of the Truth; then esteem yourselves doubly happy.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Then rejoice, triumph, and leap for Joy; for exceeding great shall be your Reward in Heaven. For thus in old Time were the Prophets and the best of Men persecuted; with whom if *ye* patiently endure Sufferings, *ye* shall also partake of their extraordinary Reward.

13 ¶ Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Be courageous therefore, and constant, and patient, *Ye* are to be Teachers and Examples to the World. If by your sound Doctrine and unblameable Lives, *ye* propagate true Religion and Virtue, *ye* shall preserve the World from Corruption: But if *ye*, who are to be the Instruments of reforming Mankind, shall yourselves degenerate into Softness and Vice; wherewith shall *ye* be corrected and amended? *Ye* will become the most useless, and incurable, and contemptible of Men. I 2 14 Ye

14 Ye are the light of the world. A city that is set on a hill, cannot be hid.

Ye are to be set up as a Light in the World; to lead Men by your Doctrine from Error to Truth; and to convert them by your Example from Wickedness to Virtue. Ye are to be the Standard of true Religion, set up in the Sight of all Men, like a City built upon a Hill.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.

As therefore a City upon a Hill, cannot be hid from the Sight of those that pass by: And as a Candle useth not to be put under a Bushel but to be set in a Candlestick to give Light to the whole House:

16 Let your Light so shine before men that they may see your good works, and glorify your Father which is in heaven.

Even so ought ye to be careful to make the Example of your good Lives bright and conspicuous before Men; that they being thereby convinced of the Excellency of your Doctrine, may be converted to the Belief of true Religion, and to the Practice of true Virtue, and so give Glory to God.

17 ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil.

And

And do not think, because I give you these new Precepts, that therefore I am come to destroy or abrogate the Law and the Prophets. No: I am not come to dissolve any one natural or moral Obligation; but on the contrary, to fulfil what was typified, to explain what was obscure, and to compleat what was imperfect.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

For assuredly there shall not be any Part of the typical or ceremonial Law, but shall truly be fulfilled: Nor any one Precept of the natural or moral Law, but shall continue in its full Force and Obligation so long as the World endures.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

Whosoever therefore shall break any one, even the least of these moral Precepts, not ignorantly or by Surprise, but wilfully and presumptuously, so as to persist deliberately in the Breach of it, and to teach or encourage others to do so likewise, he can be no good Christian, nor shall have any Place in the Kingdom of Heaven. But, on the contrary, he that practises all these

moral Precepts, and teaches others the Necessity of doing the same, such a one is the best Christian, and shall be sure of the greatest Reward.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

So that unless your Righteousness be more universal and more sincere than that of the Jewish Doctors, Scribes and Pharisees, who frequently preferred outward Ceremonies before moral Duties; ye cannot be good Christians, nor enter into the Kingdom of Heaven.

21 ¶ Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.

Thus the Christian Religion is not designed to abolish the Moral Law, but to perfect and exalt it in many Instances. As for Example: The Law forbid *Murder*, under the * Pain of Death.

22 But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

* Exod. xxi. 12. Lev. xxiv. 17.

But

But I say unto you; whosoever shall so much as *indulge rash and causeless Anger or Passion*; shall be liable to be punished by God in another Life, with a Punishment proportionable to the Severity of that capital one inflicted by the *Jews* on Murderers. But he that shall suffer his Passion to rise higher, and use himself to *mock and deride others*; shall be further punished by God with a Severity proportionable to the greater Punishments which used to be inflicted, by the higher Council of the *Jews* upon the boldest Offenders. But he that shall yet further indulge his Passion, and accustom himself to *rail, slander, and revile others*; shall be punished by God with the severest of all the Degrees of Punishment, answering to that extraordinary one amongst Men, of being burnt alive.

23 Therefore, if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought against thee.

If therefore, when you are about to pay any Act of Worship to God, you remember that there is any Offence or Difference between you and another; which may thus provoke God's Anger against you:

24 Leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

Go

Go immediately, and be first reconciled to your Adversary, and then come and worship God.

25 Agree with thine adversary quickly, while thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Above all Things, be sure to put a timely End to all Contentions that may arise; before Things come to Extremity, and it prove too late.

26 Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

For as when one is going before the Magistrate with his Adversary, he may easily agree with him in the Way, and put an End to the Difference; but when once Sentence is past, and he is put in Prison, there is no more Hope: So while God graciously affords you Time and Space, you may easily put an End to all unchristian Contentions; but if you be slow and delay till Judgment overtake you, the Time will be past, and there will remain nothing but endless Punishment.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

Again, the Law saith, Thou shalt not commit *Adultery*.

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

But I say unto you, Whosoever *looketh on a Woman with unchaste Desires and Intentions* is guilty of Adultery in his own Mind, and in the Judgment of God, though he has not Opportunity to commit the Fact.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Perhaps these more strict and exalted Precepts may seem very difficult to be practised, like plucking out a right Eye, or cutting off a right Hand. But if any thing as dear to you as your right Hand or right Eye, be a Cause of making you to sin; 'tis much better to resolve to part with it, and to suffer the present Inconvenience, how great soever it be: than to let it be the Cause of your eternal Ruin.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

Again,

Again, the Law permitted a Man *in several Cases to give his Wife a Bill of Divorcement*, and to put her away,

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

But I say unto you, This was not according to the Original Design of God, but only permitted to the *Jews* because of the Hardness of their Hearts, and to prevent greater Evils. From henceforth therefore whosoever shall *put away his Wife and marry another, excepting only for the cause of Adultery*, shall be accounted guilty of causing both her that is put away, and him that shall afterwards marry her, to commit Adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

Again, the Law required that Men *should not forswear themselves, but religiously perform whatever they had obliged themselves to by Oath*.

34 But I say unto you, Swear not at all; neither by heaven, for it is God's throne:

But

But I say unto you, * *Swear not at all in common Conversation.* Invoke not the Name of God upon light Occasions; but let your Conversation be always so sincere and true, that your Affirmation may be received as an Oath. And do not think that mincing an Oath, or swearing by any other Thing, will excuse you from the Guilt of this Sin. For, swearing by any of the Creatures, is, in effect, swearing by him that made them. Swear not therefore by Heaven; for this is swearing by the Throne of God, and consequently by God himself.

35 Nor by the earth, for it is his foot-stool: neither by Jerusalem, for it is the city of the great King.

Neither may you swear by the Earth; for this is swearing by the Foot-stool of God, and consequently by God himself. Neither may you swear by *Jerusalem*; for this is swearing by the City and Temple of God, and consequently by God himself.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Neither may you swear by any other less sacred Thing whatsoever; for every such Thing is the Creature of God, and you have not any Power over it.

* 'Tis evident our Saviour does not here forbid Swearing solemnly to any Truth before a Magistrate.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever *is* more than these, cometh of evil.

But let your whole Conversation be only bare Affirmations or Denials. For whatever Expressions are more than such, do proceed from some evil Cause.

38 ¶ Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth.

Again, the Law allowed *Retaliation* of Evil; and that Injury should be returned for Injury, and Loss for Loss.

39 But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

But I say unto you, *return not Evil for Evil*. But if any Man injure you, and you cannot be relieved by *just and Christian* Authority; let him rather injure you * still, than that you should right *yourselves* by Revenge.

40 And if any man will sue thee at the law and take away thy coat, let him have thy cloke also.

And if any Man, even in going to Law before *just Authority*, will be contentious, and extort from you your Due; suffer him in small

* Christ does not here forbid to resist *Robbers* and *Murderers*, but is to be understood of smaller Oppressions.

Matters

Matters to go away with it, and * rather yield him *even more*, than continue in Contention with him.

41 And whosoever shall compel thee to go a mile, go with him twain.

And if a Man will compel you to do an unreasonable Thing, such as he has no Right to demand; be content to do it, and even more than he demands, rather than return him Violence for his Violence.

42 Give to him that asketh thee, and from him that would borrow of thee, turn thou not away.

In all Things endeavour to relieve the Necessities, and contribute to the Peace and Satisfaction of all Men. To him that begs any thing of you, give freely; and to him that desires to borrow, be not unwilling to lend.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy :

Lastly, the Law *commands Men to love their Neighbours, but permits them to hate their Enemies.*

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you :

But I say unto you : Love not only those who love you, but even those also who are

* So *Justin Martin* reads the Words somewhat more emphatically; Ἀφ' αὐτῶ ἢ καὶ τοῖς ἑμίχουσιν.

your greatest Enemies ; Speak well, not only of those who speak well of you, but even of those also who revile and curse you ; Be kind, not only to those who are kind to you, but even to those also who hate and reproach you ; and pray, not only for those who are friendly to you, but even for those also who injure and persecute you.

45 That ye may be the children of your Father which is in Heaven, for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.

Raise your Virtue and Goodness, above the common Rate of *Men* ; Let it be so universal, as to come up to the Imitation of *God* ; who bestoweth the Benefit of his Sun and Rain, upon the Unjust and Wicked, as well as upon the Just and Good.

46 For if you love them which love you, what reward have ye ? do not even the publicans the same.

If you love only those who love you, what extraordinary Reward does this deserve ? This is not at all above the ordinary Practice of Mankind. It is no more than what is generally done, even by Persons of the lowest Character.

47 And if you salute your Brethren only, what do you more *than others* ? do not even the publicans so ?

And if ye be kind and friendly only to those who are the same to you, what extraordinary
Matter

Matter is this? This is no more, than what the worst of Men think themselves bound to do in common Gratitude.

48 Be ye therefore perfect even as your Father, which is in heaven is perfect.

But let your Charity and well-doing far exceed this common Practice of Men. Let it extend itself universally in Imitation of the Divine Goodness, which is the greatest Excellency and Perfection of God.

CHAP. II.

Of Alms, ver. 1. Of Prayer, ver. 5. Of Fasting, ver. 16. Of the Opposition between this World and the next, ver. 19.

TAKE heed that you do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

These are the Instances, wherein your Righteousness must exceed the Righteousness of the Jewish Doctors and Pharisees, if you will attain to the Virtue and Reward of true Christians. There are on the other Hand several Practices of theirs, which, if ye will be my Disciples, ye must as carefully avoid. And first, be careful not to give your *Alms* openly; out of Ostentation, to be seen and commended of Men; for if you do, this Praise of Men will be reckoned to you as your Reward, and ye shall have no Reward in the Kingdom of Heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

When therefore ye do any Act of Charity, be not like the hypocritical *Pbarisees*, who strive to do it in the most open and public Places, and contrive all possible Ways to proclaim and publish it, that they may be admired and applauded by Men. I tell you assuredly, this shall be their only Reward, and they must expect no other from God.

3 But when thou doest thy Alms, let not thy left hand know what the right hand doeth :

But when you bestow your Alms, or do any Act of Mercy, (except in such Cases where you may modestly by your good example stir up others to the like Practice, to the greater *Glory of God and Good of Men*: Except, I say, in such Cases) chuse to do it with the greatest Privacy and Secrecy possible.

4 That thine alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly.

And God who sees perfectly your secret Piety, which cannot be seen or applauded of Men; and approves that Sincerity of your Heart; will at the Resurrection of the Just, when all
the

the Actions of all Men shall be made public, reward you openly before Men and Angels.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

Again, when you offer up to God your *private Prayers*, be not like the *Hypocritical Pharisees*, who chuse to say their *pretended private Prayers* in the Streets and Places of common Concourse, that they may be seen and applauded by Men. I tell you assuredly, this shall be their only Reward, and they must expect no other from God.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

But when you put up your private Prayers to God, let each one retire alone into his Closet, and shut himself up; and God, who heareth your most secret Petitions, will openly reward your Piety and Devotion

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Only when you pray, do not use a Multitude of Words and vain Repetitions, as is usu-

al among the Heathens. For they pray in such a Manner, as if God regarded the Labour of the outward Action, more than the inward Affection of the Mind, or could be persuaded and prevailed upon by a Multiplicity of Expressions.

8 Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before ye ask him.

Do not therefore imitate them in this. For God, who knoweth all Things, knoweth particularly all your Wants, even before you ask him.

9 After this manner therefore pray ye : Our Father which art in Heaven, hallowed be thy name.

But when you pray, use some such short Form as this. *Almighty God, the Creator and Governor of all Things, and the most bountiful Benefactor of those who fear and obey thee, Grant that all reasonable Creatures, who are capable of understanding the Greatness and Glory of thy Attributes, may unfeignedly admire and adore thee ; and express their Veneration and Praises of thee, in Ways most suitable to the Condition of their Nature, and the Discoveries of thy Will.*

10 Thy kingdom come, Thy will be done in earth as *it is* in heaven.

Grant

Grant that all Mankind, may come to the Knowledge and Belief of thy true Religion: That the Kingdom of Christ may be extended over all the Earth; and the eternal Laws of Godliness, Righteousness, Charity and Sobriety, be established through the whole World. Grant that all who profess this thy true Religion, may live in perfect Obedience to the Laws thereof: and that Men, as the Infirmary of their Nature will permit, may obey thee with proportionable Sincerity and Constancy, as do the Spirits of the Blessed in Heaven.

11. Give us this day our daily bread.

Bestow upon us every Day, through the remaining Part of our Lives, as many of the Things of this present World, as may be sufficient for our necessary Subsistence, and for the useful and innocent Conveniencies of Life.

12 And forgive us our debts, as we forgive our debtors.

Forgive us our Sins, and withhold thy Punishments which we have thereby deserved: In like Manner as we freely and heartily forgive all those Injuries and Offences, which have by others been done to us.

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

Take from us the Causes and Occasions of Temptations, or else deliver us from the Pow-

er of them : That we may not be moved, either, with the Enticements of Riches, Honours, or Pleasure ; or with the Fear of Want, Disgrace, or Pain ; to do any Thing knowingly contrary to thy Will. And deliver us from all the Evils and Calamities, which either the Malice of the Devil, or the Wickedness or Misfortunes of the World might bring upon us. These Petitions we offer up unto thee, O God : knowing that thou canst, and trusting in thy Mercy that thou wilt do for us more than we can desire and deserve ; who art infinite in Power, Glory, and Majesty, from everlasting to everlasting. Amen.

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

After this manner ought ye to pray unto God. And in this Prayer which I have now prescribed to you, ye are more especially to observe, that I have taught you to expect and pray for Forgiveness of your Sins at the Hands of God, only in like manner as ye forgive one another your Offences and Trespasses. For if you readily forgive your Trespasses against each other, God indeed will likewise upon this Condition forgive you your Sins.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

But

But if ye will not forgive one another; be assured, that neither will God be moved by any Prayers or Entreaties to forgive you.

16 ¶ Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.

Again, when ye *fast*, be not like the hypocritical *Pbarisees*, who put on sad and mournful Looks, going about in mean and sordid Garments, and with unwashed Faces, that they may appear to Men to be wonderfully devout, and may be applauded for the Strictness and Severity of their Fast. I tell you assuredly this shall be their only Reward, and they must expect no other from God.

17 But thou when thou fastest, anoint thine head, and wash thy face.

But when *you* fast, appear to Men as at other Times? put on no mournful Looks, and make no Ostentation of Strictness and Severity.

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

Make no affected Shew of Fasting and Sadness, but humble yourselves secretly in your Devotions before God; and God who seeth

The secret Humiliations of your Souls, will reward you openly before Men and Angels.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

In sum, whatever you do, regard not so much the Appearances of this present *World*; but in all your Actions have principally a Respect to *that which is to come*. Be not over-sollicitous to lay up a Treasure of Riches upon Earth, which a thousand Accidents may easily rob you of.

20 But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

But be careful by good Works, proceeding from true Faith and Love, to lay up a Treasure of Rewards in Heaven, which no Power upon Earth, nor any Accident can possibly deprive you of.

21 For where your treasure is, there will your heart be also.

For if your chief Designs be to lay up a Treasure here upon Earth, your Heart and Affections will be fixed upon these Things; and you will never be able to preserve that pious, resigned, and heavenly Temper, of Mind, which the Christian Religion indispensibly requires. But if the principal Aim of your
Life,

Life, be to secure a Treasure of Happiness in Heaven; then will your Heart also and Affections be settled there.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Above all things therefore be sure to preserve this *true Judgment of the Difference of Things*, viz. That the Happiness of Heaven is the Treasure upon which your Hearts are to be fixed; and that the Things of this World ought not to be too eagerly desired, but to be sought with Moderation, and used with Simplicity and *Liberality*. For as the *Eye*, is to the Direction of the *Body*; so is this true *Judgment of things*, to the State of the *Soul*. If the *Eye* be *clear and pure*, the whole *Body* will be *enlightened and well guided*: In like manner, if this *True Judgment of Things* be kept *pure and uncorrupted*, the State of the *Soul* will be *good and well ordered*.

23 But if thine *Eye* be evil, thy whole body shall be full of darkness! If therefore the light that is in thee be darkness, how great is that darkness!

But as, on the contrary, if the *Eye* be *dim and cloudy*, the whole *Body* will be *in the dark and without Guidance*: even so, if in this Matter your *Judgment* be *vitiating and corrupted*, the whole *Bent of the Soul* will be *erroneous and*

and without Direction. And how great is the Error and Misery of such a State !

24 ¶ No man can serve two masters : for either he will hate the one and love the other ; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

The Judgment and Affections of the Heart and Soul, cannot at once be fixed and settled upon Things of a different and contrary Nature. No Man can at the same Time serve two Masters of contrary Dispositions, but he must obey the one and neglect the other. Ye cannot be truly religious, and sincere Servants of God, while your Hearts and Affections are too intent upon the Things of this present World.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body what ye shall put on : is not the life more than meat, and the body than raiment ?

Since therefore ye cannot attend wholly to two contrary Things at once ; let your main and principal Intentions be always fixed upon your chief, which is your future Happiness, and after you have used reasonable Industry to attain the Necessaries of this present Life, such as Meat and Drink, and Cloathing ; *

be

* This Precept to the Apostles, who were to spend

be not any further solicitous about them ; but rely upon the Providence of God for a continual Supply of them ; for he that first gave you Life and Being, without your caring or giving any Assistance towards it ; will much more bestow upon you Things necessary for the Support and Preservation of that Life.

26 Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

Consider the other Creatures of God, which are of a lower Rank than you ; the Birds, Beasts, and Plants. Consider how God, without their foreseeing their own Wants, or being able to make any Provision for themselves, preserves and nourishes, and furnishes them with all Things necessary. And will not his Providence much more provide for you ?

27 Which of you, by taking thought, can add one cubit unto his stature ?

But however that be, your caring and Sollicitude cannot be of any Advantage to you. 'Tis God, that without any Care of yours gave you Bodies ; and 'tis God, that without spend their Lives in travelling and propagating the Gospel may be understood in its most strict and literal Sense ; but to other Christians it must be applied in a larger Sense, as I have paraphras'd it.

your

your Knowledge; nourishes them and causes them to increase and grow, by secret Ways and imperceptible Degrees. Ye cannot by any Care whatever, so much as add one Inch to the Growth of your Bodies, or one Moment to your * Age. Rely then upon the Providence of God, (who will bless your ordinary Industry, but is displeased at your anxious Sollicitude,) to supply you with things necessary for the Nourishment of your Body, and the Preservation of your Life.

28 And why take ye thought for raiment? Consider the lillies of the field how they grow; they toil not, neither do they spin.

And as for Clothing, why should ye be so much concerned about that? The Flowers of the Field take no care at all for themselves, and yet God gives them a continual Increase, and clothes them with inimitable Beauty.

29 And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

For this their Clothing is of such Beauty and Comeliness, as far exceeds all that the Art of Man can invent, or the Cost of the greatest Princes procure; so that all the Glories even of Solomon's Court, were dull and mean in Comparison of these.

* The word *ἡλικία* signifies indifferently, *Stature* or *Age*.

30 Wherefore

30 Wherefore if God so clothe the grafs of the field, which to day is, and to morrow is cast into the oven, *shall be* not much more *clothe* you, O ye of little faith?

If then God thus clothes the short-lived Flowers, which are but of a few Days Continuance: How unreasonable is it for you to distrust his Care and Providence, whom he hath sent into the World for so much nobler Purposes!

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?

Be not therefore anxiously solicitous for the Things of this present World, for Meat, and Drink, and Clothing.

32 (For after all these Things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

For upon these things do the *Gentiles*, who know not the Greatness of God's Power and Goodness, and the Excellency of his true Religion, employ their Thoughts. But God, who hath revealed to you far nobler Things to be the Objects of your Care and Meditation, knoweth that these Things are necessary for your present Subsistence, and will provide them for you.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Make it therefore your first and principal Business, to understand true Religion, and live according to the Precepts thereof: and all these smaller Things shall

shall be abundantly supplied to you by the Providence of God.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

And be not too eagerly concerned to make Provision of these earthly things against the Time to come: For 'tis Time enough to take care for these Things by a moderate Industry, as they are wanted. Sufficient to the present Time are the present Troubles of Life; and God would not have you add to them by an unreasonable Solicitousness for the future.

C H A P. III.

Of Censoriousness and rash Judgment, ver. 1. Of importunate Prayer, ver. 7, Of Equity, ver. 12. Of the Difficulty of a religious Life, ver. 13. Of false Teachers, ver. 15. Of the Necessity of Obedience ver. 21. The Conclusion of Christ's Sermon, ver. 28.

1. **J**UDGE not, that ye be not judged.

Be not severe and censorious in your Judgment upon *others*, that ye provoke not God to use Severity towards *you*.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

For in what manner ye judge, and deal with others; whether with Candour, Mercy and Charity; or with Severity and Rigour; in the same manner will God, when he comes to Judgment, deal with *you*.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Be not therefore so rigid in passing Judgment upon others, as the hypocritical *Pharisees* and *Jewish* Doctors are; but be more strict in the Examination of your own Lives. For how exceedingly unreasonable is it, to condemn the lighter Offences of others, while you are guilty of greater Crimes yourselves!

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

With what Ground and Confidence can you undertake to reprove *others* for their smaller Sins, while ye *yourselves* are conscious of more heinous ones? Or with what Skill can you instruct and direct others to correct and amend their Faults, while ye have not Judgment or Integrity enough to be sensible of your own?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Lay aside therefore this foul Hypocrisy. First effectually amend and reform your own Lives: And then you may with Judgment direct, and with Authority urge and press others to Reformation.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your Pearls before swine, lest they trample them under their Feet, and turn again and rend you.

And

And yet even in this Case there is a Discretion to be used. The wise Instructions and Admonitions of the Gospel, are not to be always cast away upon obstinate and incorrigible Men, who probably instead of being corrected and amended by them, will return you only Scoffs, Reproaches and Contempt.

7 ¶ Ask, and it shall be given you : seek, and ye shall find : knock, and it shall be opened unto you.

These are the principal Instructions necessary to direct you in the Progress of a Christian Life. All which that you may be able to practise, you must apply yourselves to God in hearty Prayer for his Assistance. Which if you do with Faith, Constancy, and Importunity, ye shall certainly obtain whatever ye desire ; at least so far, and in such Manner and Degree, as is needful for you.

8 For every one that asketh, receiveth : and he that seeketh, findeth : and to him that knocketh, it shall be opened.

For whosoever thus prays, with Faith, Earnestness and Perseverance ; God, as a merciful and tender Father cannot deny him any Thing that is necessary for him.

9 Or what man is there of you, whom if his son ask bread, will give him a stone ?

10 Or if he ask a fish, will give him a serpent ?

For if even among * *you*, who are frail and mortal *Men*, tenacious, passionate, and froward, there is no one who when his Son begs of him

* The Words *τίς ἐξ ὑμῶν ἀνθρώπος*, are very emphatical. What *Man* ? Or who among *you Men* ?

any Thing useful or necessary for Life, can either deny to give it him, or give him any Thing hurtful or useles in its Stead ?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ?

If Men, I say, who are wicked and peevish and ill-natured, cannot but give good Things to their Children; how much more shall God, who is infinitely good and merciful, the gracious Creator and Preserver of all Things, give such Things as are needful to those who earnestly pray for them ?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

And now if God thus deals with Mankind, as to give them whatever they could reasonably expect from a most kind and loving Father : Then ought ye also so to deal with one another, as that *every one be willing to do that always to another, which he can in reason expect another should do to him.* This is that great Rule wherein is contained our whole Duty towards our Neighbour : This is the Sum of true Religion, of Righteousness and Equity : This is what Nature and the Reason of Things teaches : and this is what all God's Revelations to Mankind, in the Law and the Prophets, tend ultimately to establish.

13 ¶ Enter ye in at the straight gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat :

These

These Precepts may perhaps seem hard to Men that are covetous, sensual, and Lovers of the World; and there are indeed but few who will be at the Pains to practise them sincerely. But if ye will attain eternal Happiness, ye must resolve to be Imitators of those few, and to be content to follow them in the narrow Path of Virtue. The way to Destruction is broad, soft and easy: and 'tis in this that the careless Multitude walk.

14 Because strait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

But the Way to Happiness is narrow, and the Paths of Virtue are rough; and there are but few that can deny themselves the unlawful Pleasures and Vanities, and Gaieties of the World, that they may be able to walk therein.

15 ¶ Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

There are many indeed that will pretend to conduct you in this Way to Happiness: But take care that you be not deceived by false Pretenders they will come to you with great Shows of Piety, and specious Appearances of Humility and Innocence: But their secret Design will be to pervert you by false Doctrines, to serve their Lusts; and promote their *own* Gain, by robbing and devouring *you*.

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

Ye shall know them from sincere Preachers of Righteousness, by the Tendency of their Doctrine, and

and by their Works and Actions; by their Pride, or their Covetousness, or their Sensuality, or their Contentiousness, or the like. For as Thorns cannot bring forth Grapes, or Thistles bear Figs; so the Scope of a Man's Doctrine and the Actions of his Life, will discover themselves to be suitable to the Dispositions of his Mind.

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

As every good Tree bringeth forth good Fruit, and every corrupt Tree bad Fruit, so every good Man doth good Things, and every evil Man evil Things.

18 A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

A good Man can no more do evil Things, than a good Tree can bring forth bad Fruit; and a bad Man, notwithstanding all his Hypocrisy, can no more really and habitually do good Things, than a corrupt Tree can bring forth good Fruit.

19 Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

Every Tree that bringeth not forth good Fruit, however it may look fair and be full of Leaves, is yet by Men counted good for nothing, but to be cut down and burnt. In like Manner every Man, whose Doctrine tends not to Virtue, and whose Works are not righteous, and just, and good; whatever Pretences he may make to Piety and Religion; is certainly a bad Man, and, if he continues so, designed of God to Destruction.

20 Wherefore by their fruits ye shall know them.

By

By these Fruits therefore of good and evil Dispositions and Actions, may ye certainly distinguish the Preachers of true Religion, from Deceivers and false Prophets.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven,

And according to these Fruits of good and evil Lives will God himself judge and reward or punish Men. For not every one that makes an outward Profession of Religion, and believes and calls upon my Name; but they only, who in their Lives obey the Commandments of God, shall enter into the Kingdom of Heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out Devils? and in thy name done many wonderful works?

Many will say unto me in the Day of Judgment; Lord, have we not believed and embraced thy true Religion, and taught and preached it to others? And have we not had so great Faith, as even to cast out Devils and work Miracles in thy Name? Wilt thou not therefore now receive us, and acknowledge us for thy true Disciples?

23 And then will I profess unto them, I never knew you, depart from me ye that work iniquity.

But I shall reject them saying. Notwithstanding you have indeed done all these Things, yet since in your Lives and Conversations ye did not obey my Commandments, but were proud or covetous, or
secfual,

sensual, or contentious, therefore I never * looked upon you as my true Disciples; neither do I now approve or acknowledge you: Depart from me, all ye that have lived wickedly.

24 ¶ Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man who built his house upon a rock:

Wherefore he that shall not only *bear and receive* these my Instructions, but also *remember*, and *consider*, and *practise*, and *live* according to them; such a Man may be compared to one that builds his House upon a Rock.

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

For as a house founded upon a Rock, stands unshaken and firm, against all the assaults of Rains, and Floods, and Storms: So the Man who in his Life and Conversation actually practises and obeys my Instructions, will firmly resist all the Temptations of the Devil, the Allurements of Pleasure, and the Terrors of Persecution: and shall be able to stand in the final Judgment, and be rewarded of God.

26 And every one that heareth these sayings of

* The Words οὐδέποτε ἔγνων, I *never knew* you, signify in Scripture Phrase, I *never approved* you. Thus *Psalms* i. 6. The Lord *knoweth*, that is, *approveth* the way of the righteous. So *Rom.* vii. 15. That which I do, οὐ γινώσκω, I *know not*, that is, I *allow not*. So *1 Cor.* viii. 3. If any man love God, he is *known*, that is, *approved* of him.

nine.

mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand :

But he that shall hear and receive my Instructions; and yet not obey them in his Life and Actions; may fitly be compared to a foolish Man who builds his House upon the Sand.

27 And the rain descended, and the winds blew, and beat upon that House, and it fell, and great was the fall of it.

For as a House without Foundation, built upon the loose Sand, is not able to resist the Assaults of Winds and Floods, but is easily overturned and ruined by them; so the Man who hears, and believes, and makes Profession of true Religion, but lives not suitably to the Precepts thereof; cannot resist the Violence of Temptation, and will not be able to stand before God in Judgment, but shall perish for ever.

28 And it came to pass when Jesus had ended these sayings, the People were astonished at his Doctrine.

Thus Jesus ended his Sermon, And the People which heard him were surprized with Admiration at the Excellency of his Discourse.

29 For he taught them as one having authority, and not as the scribes.

For his Doctrine was not like the Preachings of the Jewish Doctors, formal and trifling, full of vain Traditions, and depending on the groundless Authority of Rabbies and Heads of Sects: But the Things which he spake were great and noble; and he delivered them with a Voice of Majesty and Authority, of Gravity and Truth.

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